

A
TREATISE
OF THE
Perpetuall Visibility,
AND
Succession of the True CHURCH
in all AGES.



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THE





TO THE READER.

King Salomon, the Mirror of wisdom, who digged deepest into the richest Mines of diuine and humane knowledge, exhorts others to search after that which himselfe had found in such abundance: and he sets an edge vpon our desires, by promising, If thou seekest after her as for siluer, and searchest for her as for hid treasure, then shalt thou find the knowledge of God, &c. Of so pretious

Pro. 24.

To the Reader.

S. Basil. Hom.
 περὶ τοῦ πλου-
 τῆτος.

L. 12. confessi.
 c. 25.

a Talent when wee haue found any
 parcell, wee ought not to hide it in a nap-
 kin, much lesse to bury it in the bowels
 of the earth, by concealement or suppressi-
 on: for, Veritatem celare, est aurum se-
 pelire; To conceale the Truth, is to burie
 gold, and therby to depriue not onely others;
 but our selues also, of the benefit and use
 thereof. Μαρία δὲ μὴ, ὥς περ ἐν μυσάλλοις ἢ ὁ χρυσός,
 ἀσπρυνῶν τὸ πῶς γινώ: ὅτε δὲ φανερός ἐγένετο, πάλιν εἰς τὸ πῶς γινώ
 αὐτὴν ἀφανίζον. It is extreame madnes (saith S.
 Basil) whilst gold lies hid in the Ore,
 with great labour to fetch it out of the
 earth; and yet, after it is fetcht out, to hide
 it again in the earth. Wherefore S. Austen
 sharply censureth such as would challenge
 a peculiar interest and propriety in this,
 which is the true common treasure of Gods
 church, saying, Veritas nec mea, nec tua,
 nec illius est, sed omniū nostrum, quos
 ad eius communionem publicè vocas;
 admonens nos, vt nolimus eam habe-
 re priuatam, ne priuemur ea: The truth
 is neither mine, nor thine, nor his, but all

ours

ours in common, whom thou (O Lord) cal-
lest publikely to the communion thereof;
dreadfully admonishing vs, not to desire to
haue it priuate, lest we be depriued of it.
Now; of all truth this day in controuersie,
there is none more sought after by some,
than the visibility of the true Church,
which retained the purity of the Apostles
doctrine vnmixed with dregs of error
and superstition, especially in the gloomy
and dark Ages before Luther. As for
higher times, and neerer the Apostles such
was the clarity and splendour of the pure
Church in them, that in a manner it obscu-
red the Sun. But in succeeding & degene-
rating times, after the number of the name
of the Beast, 666, it began much to be ob-
scured and clouded with ignorance and su-
perstition: and in the 1000 yeer, in which,
Satan was let loose, and much more after,
euen till the happy reformation in these la-
ter Ages, it was so eclipsed, especially in
the Westerne Parts of the world, that some
confidently affirm it was quite extinct.

Apoc. 13. 28.

Apoc. 20. 3.

To the Reader.

The Woman, clothed with the Sun, having the Moon vnder her feet, was now fled in to the Wildernesse, and had but a few Stars to discover her. By the conduct and lustre wherof, yet many Wise-men followed her obscure track, and found her. Amongst whome, the most religious, learned, and painefull Authour of this ensuing Treatise, concerning The Visibilty and Succession of the true Church, deserueth to bee named in the first ranke; who hath more particularly and perspicuously travelled in this Argument, than any in our English Tongue. It was the manner of the Heathen Race-runners, after they had finished their course, * to deliuer a Lampe or Taper to the next Runner. Semblably whereto this Christian Antiquary shewes vnto thee, how the noble Worthies of the Christian world, and Fore-runners of our faith, not onely whilst they liued did shine as lights, in the midst of a froward and crooked generation, holding forth in the world the word of life, but also after

Exajon. Ad.

** Pers. Sat.*

*Nunc in decur-
su lampada pro-
do, &c.*

*Lucret. Et quasi
currentes vitali
lampada traditis
haurimus phos-
phorus, &c.
Phil. 2. 15.*

To the Reader.

after they had finished their course, deliuered the Lampe of their doctrine from one to another: as (to omit other former-bearers of this Light) Bertram, to Berengarius; Berengarius, to Petrus Brus; Petrus Brus, to Waldo; Waldo, to Dulcinus; Dulcinus, to Gandune and Marsilius; they, to Wicklif; Wicklif, to Hus and Ierome of Prague, and their scholars the Thaborites, to Luther. This Treasure of Antiquitie falling into my hands, finding it hard to come-by, I thought fit to publish it, and make it more common, that, so all that loue the truth, might cleerly see in it the perfect Image of their Mother, the true Protestant Church, partly blubbered with teares, partly smeared with blood, by the crueltie of the Man of sinne, and his Complices, in former Ages. About which dolefull Image, we may fitly write these words of the Prophet Micah, for a Motto: Reioyce not against me, O my enemy: when I fall, I shall rise: when I sit in darknes, the Lord

Micah. 7. 8

To, the Reader.

Lord shall be a Light vnto mee. Such
a light he hath beene Before, and in our
daies, and Henceforth will bee, according
to his promise; till he shall dispell all dark-
nes, and consume the Man of sin with the
Spirit of his mouth, and destroy him with
the brightnesse of his Comming. Euen so
come, Lord Iesu; come quickly.



A TREATISE OF
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Succession of the true CHVRCH,
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VE teach, that as
from the beginning
long before the In-
carnation of Christ,
God euer had his
Church, yet some-
times more visible
and glorious, and sometimes more
contracted, and obscured: so since the
appearance of our Saviour, at all
times infallibly and without excepti-
on, there haue beene chosen children
of God, who haue retained his faith,

B

and

Self. I.

and calling vpon his name haue studied to expresse their knowledge in their life, by retyring themselves both from the loose conuersation of Libertines, and the profanation of Idolatrous persons. Neither euer was there any of our profession, which did teach or write the contrary. But whereas the Synagogue of Rome layes it downe for a fundamentall Rule, that this Church hath been and must bee in all ages, a visible and conspicuous congregation at the least, consisting of an apparant Hierarchie, so that at all times a man may point it out and may repaire thither, as to a matter eminent; yea, and in a sort pompons too: or to say as Stapleton speaketh when he doth most extenuate it, ^a It is euermore visible in respect of her Gouvernours and Shepheards, but most of all for the Pope, or chiefe Pastor thereof. To Which Pope; ^b Bellarmine alsineth that he cannot erre, in iudgment,

^a Jo Antid.
Matt. 24.

^b De Rom.
Pontif. 4. 4.

ment, and to the people and Cleargie of Rome (where this sensible Church must principally be) that they cannot erre with a personall errour; so that all, altogether erre; we therein doe dissent from them, and maintaine, that although when the godly are most driven to extremities by Heresies or persecutions, they bee visible each to other, and acquainted with some other brethren, who are in like case with themselves, yet they are not so apparent to other men; as that at all times they know where to find Assemblies, and Congregations of them. But that the Bishop of Rome, and his pontifical Clergie, should haue the face of the Church tyed, and inseperably joyned vnto them, wee can in no sort yeeld, but doe disclaime it as a flattering tale, suggested to that Bishop, by such parasites as are about him, and from time to time doe depend vpon him.

S. 2.

c Psalme 12.

17 Sam. 22. 18.

2 Ely. 15. 6.

And that it may bee seene, what reason we haue of this our assertion, wee first shew, that the estate of the faithfull was frequently so, before the coming of Christ. For when it lay as hid in some fewe persons, within the single Families of the old Patriarks, before and after the Flood, what great boast could there be made of it? Nay, when the Commonwealth of the Iewes was much serled, into what straighe was it brought, when David complained, *Helpe Lord, for there is not one godly man left, for the faithfull are fayled from among the children of men.* This being spoken, as it is most probable in the dayes of Saul, after the dayes of Samuel, and the slaughter of the Priests, how was it euen in Iudah and Ierusalem, when Esay cried out, *that the whole head is sieke, and the whole heart is heavy, from the sole of the foot vnto the head, there is nothing whole therin.* The state of the Church being

being then most miserable, and all de-
 praued, not onely in manners, but in
 Religion, Idolatry being plentiful, as
 is manifest by the wordes in the same
 vision, *For they shall bee confounded for
 the Okes which you haue desired, and
 yee shall bee ashamed for the Gardens
 you haue chosen: which intendeth the
 trees and pleasant places where they
 vsed their superstitions. Call to mind
 the dayes of Ieremie, when hee sayd,
 & Runne to and fro by the streetes of Ieru-
 salem, and behold now, and know, and in-
 quire in the open places thereof, if yee can
 finde a man, or if there bee any that execu-
 teth Iudgement, and seeketh the Truth, and
 I will spare it. And those of Ezechiel
 testifying in this sort: *I sought for a
 man among them that should make up the
 hedge and stand in the gap before mee for
 the land, that I should not destroy it, but
 I found none. These things were spo-
 ken of Iudah and Ierusalem, where a-
 lone at that time was that Church**

¶ Ezech. 1. 2. 3.

g Ierem. 5. 7.

h Ezech. 22. 30.

i Micah. 7. 1.

which was, the Israelites for their
 greivous sins, being long before caried
 away into captiuitie. You may adde
 to this, if you will, the complaint of
 Micah, *Woe is mee for I am as the Sum-
 mer gatherings, and as the Grapes of the
 vintage: there is no cluster to eate: my
 soule desireth the first ripe fruites. The
 good man is perished out of the earth, and
 there is none righteous among men: they all
 lie in wait for blood, every man hunteth his
 brother with a net. If the Priests & peo-
 ple had not almost generally gone a-
 stray, and the whole face of the visi-
 ble Church had not seemed to bee de-
 faced, would these prophets thus haue
 particularized, that one godly man
 was not left, and that one was not
 to be found, who had not declined
 from truth?*

Sabb. 3.

 i. King. 19. 18
 Rom. 11. 4.

Wee doubt not but in those times
 the Lord had many faithfull ones in
 secret, as he had seuen thousand in Is-
 rael when *Elias* lived, of whom nei-
 ther

ther the enemies of the truth, nor
 scant that Prophet, did take any no-
 tice. The marke in the forehead is
 sometime knowne to few, but onely
 to him that imprinted it there; yet this
 is a good holde for the Elect, *The*
Lord knoweth who are his. But vpon
 what might those, who were Gods
 secret chosen outwardly built, when
 diuers times the Princes and people
 had corrupted their wayes, and the
 Temple it selfe was polluted, and
 made a sinke of Idolatrie? For wee
 finde that things stood vpon those
 termes in the dayes of Manasse, when
 in the House of the Lord, euen that
 house, whereof the Lord had said, *In*
Jerusalem will I put my Name, hee built
 prophane altars: and in the two Courts
 of the House of the Lord hee built Altars
 for all the hoste of Heauen. Iudge where
 in those dayes was the glorie of the
 visibie Church, or where it was a
 prettie while before that, When the
 Priest

1 Ezech. 9.4
 Apoc. 7.3

1 Tim. 2.19

2 Kin. 21.4, 5

o 2 King. 16. 11

16. 11

16. 11

p Verse 2.

9 2 King. 17. 29

r Esay. 1. 1.

Priest. *Vriah* was as ready to set vp in the Temple an Altar after the fashion of that which was in Damascus, as the King *Ahaz* was ready to command it. And then the Prince and Priests conspiring, there was scant any kinde of grosse Idolatry, which was not plentifully committed, *Ahaz* him selfe making his sonne to goe through the fire after the abominations of the *Heathen*. And least it should bee thought, that the people at least, did amend somewhat which was amisse, in the very next chapter it is witnessed in generall, ⁹ Yet *Judah* kept not the Commandements of the Lord their God, but walked according to the fashion of *Israel*, which they vsed. And by most probability, this outrage vnder *Ahaz* was the time, against which *Esay* so inueighed in the Vision before remembered. These things are so plaine, that the greatest pillars of the Papacie cannot deny them, and therefore they are
• forced

forced to another shift, as the *Rhemists* when they say, *That there is a great difference betweene the Christian Church, and the Iewes, ours resting upon better promises then theirs;* which is a very poore euasion, in as much as euery Diuine may know, that there be as large and many promises, that the Church of the Iewes should last vntill *Christes* appearance in the flesh, as there bee that the Congregation of Gods Saints shall continue among the Gentiles vntill the day of Iudgement. And sauing onely for the time of the *Babylonish* captiuitie, there was one set external place of Gods eminent seruice, that is, the Temple at *Ierusalem*, supported with such words, *This is my rest for euer, here will I dwell, &c.* and *In Ierusalem shall my name be for euer:* the like whereof throughout all the continuance of the new Testament, is not warantable out of the Word for any one place whatsoeuer. Now it cannot bee so much as superficially maintained out of the Scripture, that

Rom. II. 4.

1 Pet. 1. 20.

u 2 Chro. 33. 4.

Rome it selfe hath any such promise, but rather out of the *Reuelation* of *St. Iohn*, there are many substantiall matters which make to the contrary.

Sett 4.

But because by the strong shot of Truth they bee beaten from the Bulwarke of the Iewish Synagogue, and flye to the next hold of the latter Testament, let vs follow them thither. When our Saujour *Christ* was borne, and for the most part afterward, till he was baptized, where shall we conceiue was the visible Church? The Scribes and Pharisees possessed all the shew, and they were no better then a blind leaders of the blinde. The Priesthood was long before and after bought and sold; and in *Christs* owne time it is euident out of the Scripture, that the highest spirituall dignitie going^b by yeares, *Annas* and *Caiphas*, and other vnworthy men of that rabble did enioy it. Vpon the birth of *Iesus*, they were not glad, who should haue most reioyced in it: but all^c *Ierusalem* was troubled at it. And how they per-

^a Math. 23, 24.
^a Mach. 4, 8, 24.
 C. 12, 23.
Ioseph. de Bell.
Jud. 4, 55 & *1ab.*
 5, 9.

^b Iohn 12, 51,

^c Math. 2, 3

persisted afterward till *Christ* did manifest himselfe fully, may bee guessed by diuerse circumstances, which the *Euangelists* do mention after his birth. But when hee came first into the world, of whom doe we find speech made, but of some Shepheards in the field, of *Simeon* an old man, of *Anna* a most aged woman, both ready to goe into their graues, of *Ioseph* and *Mary*, *Zacharias* and *Elizabeth*, and very few others? and of these, some might bee soone dead; others might liue out of the way at *Bethlehem*, or *Nazareth*, or in *Egypt*, and the Shepheards were in the fieldes about their Trades: but where there was the appearance of a visible Congregation can hardly bee imagined. When our Saviour had selected out his Apostles, they then were termed by the name of a Flocke; but yet by their Master they were called but a ^d little flocke, where the *Rhemists* doe confesse, that in the beginning it was little indeed. At the death of *Christ*, when his body hanged on the crosse

d Luke 12. 28.
Rhem. Aunos.
Ibidem.

e Math. 26. 56.

f Iohn 19. 25.
Vox de Clem.
de Mater.
concl.

g Acts 1. 13.

Acts 3.

for our sakes, and his Disciples were all fled, no man daring to shew himselfe. *Mary* and *Iohn*, and a fewe women were all the faithfull that now appeared vpon earth: and afterward while the Apostles & their followers walked very priuately, or were assembled & in a chamber, the Priests, and Scribes, and Pharises were they who ruffled it in the streetes, and bore the sway in the Temple; so that if a weak body had enquired for the Church, he might rather haue beene directed to them, who had the Law, and the Altars, and all sacred things in their custody, then to any other. When *Steuens* had beene stoned, and for feare of the persecution which was at Ierusalem, the Disciples were all scattered; besides the Apostles, it may well be presumed, that for a time they which remained in the citie where *Steuens* had lost his life, did not walke very openly. Truth it is, that after these things the Church was better settled, and the truth was more spread; but yet ne-
uer

uer was there any such priuiledge bestowed vpon it, but that in the dayes of persecution, or some grieuous apostacy, the faithfull might bee brought to a small visibilitie.

Our Sauours wordes intend so much, when alluding to the time of his second appearance, to iudge the quicke and the dead, he asketh, *Nevertheless, when the Sonne of man cometh, shall he find faith on earth?* as meaning, that very little should then bee found, in comparison of the Floods and Ocean of iniquitie which euery where should abound. But God, to the end that hee might not haue vs ignorant, but warned before hand into what straits the Church should bee brought, informeth vs by Saint Paul, that the Lord shall not come, except there first bee an apostacie, or ruole, or falling away, wherein Antichrist with great pride and disdain should shew himselfe. This is solemnly spoken of by the Apostle, and by all both old and new, intreating of it, is obser-

So 5.

i Luke 18

1a Th 2.3

ued to some matter of great note, that is to say, to signifie some maine declining frō somewhat. Many of our Papists fearing to touch this sore, which can in no case turne the to good, wold haue that interpreted, to note nothing else but the slipping of diuers regions and countries from their subiectiō to the *Romane Empire*. But *Gregory Martin*, & the other *Rehemists* being overcome with the euidence of truth, are yetre a little more honest then ordinary, & speake to other purpose. In dedde they cannot tell how it will be taken at other Papists hands, that contrary to the custome of their fellowes, in a matter of such moment, they should giue way vnto vs, & therefore they do vse these words in way of excuse, *Be it spoken vnder the correction of Gods Church, and all learned Catholiques.* But to the poynt concerning the *Apostacie*, they deliuer this: *It is very like, that this great defection and reuolt shall not be only from the Romane Empire, but especially from the Romane Church, and*

with

2. Pa. 2

2. Thess. 2. 1

1. Thess. 2. 1
2. Thess. 2. 3

withall from most poynts of Christian Religion, (in the Margent it is, and from most Articles of the Catholique Faith.) Heere they would haue vs take the Romish beleefe for the Christian Religion, and Catholique faith: but that deserueth a long pause: we rather obserue out of them, that this reuolt is in matter of faith, and not onely from the Empire; then which glosse, nothing can be truer. Well then, if there must bee so egregious an Apostacie, it will follow, that Antichrist so domineering, as by the Apostle he is described, will not bee negligent so to repress the publike seruice of God, that it shall not carry any liuely head, or countenance, where he hath to doe. So that certainly our Remistes yielding to this Exposition, doe in substance confesse so much, as that the apparancy of Gods Congregation, in the time of the great defection, must bee mightily ecclipsed. Now the Lord, to the end hee might establish his faithfull, and arme them to expect this paucitie

m Apoc, 12. 6

cite of beleeuers, and inconspicuous-
 nes of his Church, and yet not be dis-
 couraged for that which should bee
 past, present, or to come. And againe,
 that there might bee no doubt in a
 matter of this moment, letteth vs fur-
 ther know, that the ^m woman fled into
 the wilderness, where shee hath a place
 prepared of God. It is not doubted of
 betwene the Romanists and vs, but
 that this Woman doth represent the
 Church, concerning whom, being in
 the wilderness, it doth manifestly
 follow, that for the time of her abode
 there, which the Almighty had de-
 creed, she should not be discerned, that
 is, by her enemies, who did and wold
 chase her: notwithstanding, it is not
 to be doubted, but shee knew where
 herselfe was. If the Romanist there-
 fore, and persecuting aduersary, did
 not euer see the professors of the Go-
 spell, it was no wonder: the woman
 was to remaine in the wilderness a
 part, and hidde from them. The evi-
 dence of which matter is such, that as
 Master

Master Fox obserueth, for feare of diuers things in the *Reuelation* of Saint Iohn, (Whereof this may worthily be one) scant any Popish Writer for many yeares together, durst aduenture to comment any thing vpon the *Apocalyps*, vntill our *Rhemistes* being desirous to shame the Pope, and themselves, with all who are wise, aduentured to set pen to paper. Having then a purpose to set forth and corrupt the *New Testament*, partly by their Translation, but most of all by their Annotations, they could not choose but say somewhat of the *Reuelation*, although they professe, that it is as sparingly as may be, and as briefly: which is not for that the Volume of the *Rhemish Testament* groweth great, as they would colour it, but for feare least they should too much lay open their owne weaknesse, which while that Booke is in the Bible, will neuer bee concealed. Howsoever therefore, through their Volume, in many maine matters, they be very si-

In prefat.
Ioyes Apocal.

In Argument.
Apocal. & in
Apoc. 1.1.

p Rom. 4.5.

q Iohn. 11. 15.

2 Apoc. 12. 6.

lent where they should most speake,
 as of the Question of imputed righte-
 ousnesse, where the Apostle doeth
 most handle it, (a sore argument of
 their owne conscience distrusting
 their cause, and even sinking vnder the
 waight of that chapter) yet here God
 ouer-ruling them, to say the truth, as
 hee did ⁹ Caiaphas, they Interpret the
 woman to be the ² Church, flying from
 the great persecution, which shall be in the
 time of Antichrist. Indeed, to keepe
 peace with their Lord and Master the
 Pope, they will not haue this flight
 to bee but in the very ending of the
 world; and so they would fetch it
 with a backe Raket, that the woman
 should continue so in secret, but three
 yeares and a halfe, which (to keepe all
 vpright) they asigne to be the time
 of Antichrists raigne, and then the
 Iudgement must come; which is a
 most fond evasion, seeing by that
 meanes men liuing at the appearance
 of Antichrist, should be able precisely
 to tell when the day should be, to
 wit,

wit three yeares and a halfe after Antichrists entring. But of that day and houre knoweth no man, no not the Angells which are in Heauen, neither the Sonne himfelfe, faue the Father onely. It can neuer be made good, that the time, times, and halfe a time, the two and fortie moneths, and the thousand, two hundred and fixtie dayes, are fo literary to bee taken, as that they should containe exactly three ordinary yeares and a halfe. Your Romane Bifhop in his declination, hath already been in the world much longer, and he is the greateft Antichrift that euer yet was manifested among men, & on whom many things in the Scripture signified, touching Antichrift, doe directly and vnauioudably light.

Well, this reuolt taking place, and the woman, the Church being in the wildernesse, it is nor to be doubted, but here and there be diuers, which serued God aright, the very gates of Hell not being able to preuaile against them. And as these in generall

[Mark, 13, 32

c Apoc, 11, 2, 3,
& 12, 6, & 13,
5, & Dan, 7, 25

Self. 6.

u Math, 16, 18,

wherefoeuer dispersed, doe make vp
 the vniuersall militant Church: so
 where any few of them, euen in the
 smallest number, are assembled toge-
 ther, they may be said to be a particu-
 lan Congregation, or Church. *Where*
three are, saith^m Tertullian, there is a
Church, although they bee Lay persons It
 is likely, that he alludeth to that say-
 ing of our Saviour, **Where two or*
three are gathered together in my Name,
there am I in the midst of them. He is
 with them as with members of his
 Church, to guide them, and heare
 them, to blesse them, and prelerue
 them. And that such little assemblies
 are not vnworthy the name of the
 Church, is plaine by S. Pauls words
 to Philemon, where he sendeth gree-
 ting, not only to Philemon, and Appias,
 and Archippus, but **to the Church in*
Philemons house: for so the Rhenistes
 themselves translate it. In dangerous
 and Apostating times, such petty as-
 semblies doe make vp the generall,
 and they belong vnto the same m. *Si-*
call

*w To ill ex-
 bert, ad chasit.*

x Math. 18. 20.

*a Phil. 2.
 in x. Phil. 2. 25
 in 2. 25.*

call body, although they not onely be
not knowne to their persecutors, but
many of them haue no acquaintance
with other. They haue the same
Head, the same Faith, the same Chari-
tie, the same Spirit, the same Holy Ghost
is giuen to all Saints, ioyned one to the
other in loue; whether they knowe each o-
ther corporally, or doe not knowe them,
saith^b Saint *Austen*. The want then
of Acquaintance each with other,
may keepe the godly asunder, as well
as the rage of their persecutors; both
which are to be found in the case of
Elias. But directly to follow further
this Argument of the Eclipse of the
Churches glorie, may it not bee
thought to be brought to a low ebbe,
when it is said of the second Beast,
That^c he causeth all both small and great,
rich and poore, free and bond, that be should
giue them a marke in the right hand, or in
their foreheads, and that no man might
buy or sell, saue hee that had the marke, or
the name of the Beast, or the number of
his name. And what else is signified,
when

b De Baptismo
contra Donatist.
6. idem spiritus
sanctus ea dimittit
(i. peccata)
qui datus est
omnibus sanctis
&c.

c Apoc. 13. 16.

d Cap. 17, 2,

Et 21

a Cap. 8, 3,

S. Amb. Epist.
lib. 3, 11S. August. in
Psalm. 101h Serm. 134. de
Tempore.

when so^d many are mentioned to haue commerce with the Whore of Babylon; yea, ^e all Nations are reported to haue drunken of the wine of the wrath of her fornication. The ancient Fathers were not ignorant, that such times there might bee, when they so oft compared the Church to the Moone, as Saint^f Ambrose. The Moone it selfe, whereby in the Oracles of the Prophets, the countenance of the Church is figured, when at the first rising againe, shee is renewed into the ages of the Moneth, she is hidden by the darknesse of the night, and by little and little filling her hornes, or right ouer against the Sunne ending them, doth shine with the light of cleare brightness. S. Austen in one place doth for diuers respects liken the church vnto the moone, & expoundeth the moone to signifie it. ^h In another place hee hath the Sun is Christ, the Moon the Church; which as on the one side it doth intimate vnto vs, that the Moone hath no light but from the Sun; & the Church no light nor beauty, but from God: so

on

on the other side it doth most lively put vs in mind, that as the Moon continueth not at the same stay, but increaseth and decreaseth, waxeth and waneeth, is eclipsed by the interposition of the earth between her self & the Sun, and sometimes in the change cannot be seene, although it is neuer to be doubted but there is a Moon: so the church of *Christ*, whilest this troublesome world doth last, is now glorious, then shadowed, in one age in beauty, in another age kept vnder; vnder some Princes in peace, vnder others in persecution; yea, sometimes so pressed with the extremity of the malicious, as that she is glad to remaine retyred into secret places, & not to appeare openly to the malignant, albeit she neuer is, nor can be extinguished, but hath a continuall being. Vnto which it may be added, that since faith doth much consist of *things which are not seene*; & we beleue the holy Catholike church as an Article of our faith, it may follow, that it neede not euer bee eminently visible,

i Hebr. iij.

Sect. 7

visible, & apparantly sensible vnto vs.

For the better exemplification of this verity, it may be remembred what hauock was made by the Heathen Roman Emperors, and their deputies, against the flock of *Christ*, in the ten first persecutions: that in the *Roman* dominion, there was scant any to be heard of, who professed Christianity, but he was soone cut off by the sword, or otherwise. Did they in those times suffer any potent visibilitie of true Professors, or whē they once knew where they were, did they not forthwith labour to extirpate them? But in the dayes of *Constantius*, when the *Arrian* Heresie had once gotten the head, where in the world did there appeare any sensible Congregation, maintaining the Orthodox beliefe? *Hieroms* testimony of those dayes was, *The whole world did sigh, and wondred, that it selfe was Arrian*, The words are but few, but they are to the purpose. So saie Saint *Gregorius Presbyter*, writing the life of *Gregory Nazianzen*, The Sect

*Hiero. aduersus
Luciferianos.*

of

of the *Arrians* had almost possessed all the coasts of the world, the power and impietie of the Emperour ministring vnto it. The words of *Cōstantius* himselve in *Theodoret*, do giue testimony vnto this. Neither doth *Liberius* the Roman Bishop say ought to the contrary. The speeches of the *Arrian* Emperour against him and *Athanasius* are these; The whole world doth thinke that this is well. The whole world hath giuen sentence of his impietie. Thou alone doest embrace the friendship of that wicked man. And a little before that: Doth so great a part of the world reside in thee *Liberius*, that thou alone doest dare to come in ayd to that wicked man, and disturbe the peace of the vniuersall world? Whereunto *Liberius* did not take exception, saying, that the visible Church stood for him, and *Athanasius*: but rather giueth another reason, to make good his being alone; Be it that I am alone: notwithstanding for that, the cause of the faith is not the worse: for a great while agoe, there were three onely found, who would resist the Kings

17thood. Histor.
Eccles. 1. 2. 16.

commandement. Heere the Church for any external shew, was low brought: for if any body held it vp, it was *Athanasius*, who then played least in sight, and durst not appeare. For this *Liberius*, who did for a time second him, did afterwards shrinke. He went at first into banishment in defence of the truth: but after that, he was solicited, and laid at by *Fortunatianus*, that he relented and condescended to subscribe to the *Arrian* heresie, as^m *Hierom* witnesseth, who liued it that age, and was long conuersant in Rome, and therefore could better report what was the issue of *Liberius* his cōstancie, then some other who doe relate it otherwise. What can be said for him, *Bellarmino* hath: but yet inforced by^a the euident testimony of *Athanasius*, *Hillary*, and *Hierome*, he confesseth so much as I haue here set down, but couer it he would, that he only cōsented to the externall act of subscribing, but remained in heart *Othodox*. Why shold it then bee a maruell, if in proesse of time

in *In Catalog*
Scriptor Eccles

n *Bellar. de*
Pont. Rom. 4.9.

time, *Antichrist* growing to greater strength, the Church should be in covert? It is no more then often fell out vnder the Iewish Synagogue, & hath bin exemplified to haue been since among the Christians, and was so euidently foretold before. In so much that by the example of the^e woman, it can not bee the true Church, vnlesse it should bee sometimes hidden in the wildernesse. Which while our Popish teachers deny to agree to their Romish Church, but professe that it hath euer been in sight, they themselues doe by a consequent proclaime, that they are not the pure and vndefiled flying woman, but another painted harlot and strumpet. The true Church is for a time out of sight in the wildernes, but so say they, was their Church neuer: and therefore will they, nill they, their Church is not the true Church.

And here, to the end that the slanderous calumination of our aduersaries may the more be manifested to all those, who wil not wilfully close their

o Apoc. 12. 6,

Seet. 8.

p Camp. Ref. 10.
quint. Euan-
gely Professors.

eyes against truth, I will a little shew the vanity, & yet maliciousnes of their obiection, when they say there was neuer any of our faith before the daies of *p Luther*, who in the yeare 1517, began for his part to display the kingdome of *Antichrist*. Where, I pray the Reader to consider, that the most part of those whom I shall cite, are Popish Writers, and no way partially affected towards vs. We say then, that *Martine Luther* was not the first brocher of those points which hee taught against *papistry*; but as he did originally deduce them frō the Scriptures, & out of the works of the anciēt Fathers, so he did deriue them also hereditarily from o-ther, who immediatly before him had taught the same doctrin, & left it both in books, & the hearts of men recommended vnto him, as principal parties herein, I name *Iohn Hus*, & *Hierome of Prage*, and al such as were there scholars, in or about *Bohemia*, who before *Luthers* time oppugned the beliefe of the church of *Rome*, & their professiō

was

was not extinguished vntill his dayes,
howsoever it before had bin mainly
assaulted. If we could learne this no
where els, yet ¹Fr. Guicciardine, an Ita-
lian, & Florentin Historiographer, would
informe vs of it, who writing of the
yeare 1520, saith plainly, that Luther
did set abroad the *Heresies* (as he tear-
meth them) of the *Bohemians*; and hee
nameth there *Hus* and *Hierome* as for-
mer divulgers of the same: and ¹Pe-
trus Messias a Spaniard therein agreeth
with him, who mentioning the opini-
ons of *Hus* and the *Bohemians*, saith,
they were the seede of those errours,
which were afterward in *Germany*, al-
luding to the doctin of *Luther*. There
is no man whose testimony in this be-
halfe may be of more worth then *Iob*.
Cochleus, First, because he wrot a large
story of purpose concerning the *Hus-
sites*, & therefore by his long search, rea-
ding, and writing, in that argument
may be presumed to know as much as
any. Secondly, because it may be well
imagined, that he would faine nothing

q. *Hilber* l. 13.1. *In vita VVen-
ceslai.**Hilber. Cochlei
de Hussitis.*

*Hist. de actis
& scriptis Mar.
Luther.*

L. 2.

*a. Johannes Fox.
in Hist. Eccles.*

b. Cochleus l. 2.

c. ibidem.

to do *Luther* good, in as much as he also wrote a volume purposely against that worthy seruant of *God*, intending to rip vp his whole life from yeare to yeare, and to censure all his works; yet this enimie of his, in the Story of the *Hussites*, doth plentifully satisfie vs about the matter now in question. One where he telleth vs, that *Hus* did slay soules for an hundred yeares together; neither yet doth he cease to slay them by the second death. Within an hundred yeares after him came in *Luther*, according as the said *Iohn Hus* did a prophecie not long before his death. And whē it is added, that yet he doth not cease to slay; it is manifest, that his doctrine remained till the dayes of *Cochleus*. ^b In another place he relateth, that *Luther* did stirre vp seditions in *Germanie*, by the Bookes of the *Hussites*. Afterward he calleth those, who were in *Germanie* in his time, *New^c Hussites*. And againe, *Hus* did so rent the vnitie of the Church, that vnto this day there remaineth a pitifull diuision in *Bohemia*. He proceedeth in

in the same matter^d elsewhere, saying,
That the people of Germanie are now by
Luther partakers of the heresies of Hus,
and Hierome. One sort of the follow-
ers of this Iohn Hus, did call them-
selues, Thaborites; and these were they,
who most dissented of all from the
Doctrine of Rome. Of these hee spea-
keth thus: *Vnto this day remaineth the*
Seēt of the Thaborites, in many places of
Bohemia, and Morauia, vnder the name
of Picards and Waldenses. Lastly, the
same^e Cochleus, in the yeare 1534.
doth wish that hee may see the remain-
ders or leauings of the Hussites to re-
turne to the Church, and the Germans to
cast out all new Seēt. What can bee
more euident, then that the Doctrine
of Iohn Hus was sensibly and appa-
rantly continued somewhere, euen till
the dayes of Martin Luther. Vnto
which may bee added, that whereas
Luther began to shew himselfe but in
the yeare 1517, that very yeare, was
ended the Councell of Laterane held
at Rome, and finished by Pope Leo
the

dL.3

o Cochleus.

fL.12.

g Centur. 16.
L. 20.

the tenth. And there consultation was had of reforming the manners of the Church, and of recalling the Bohemians to the vinity of the Church of Rome.

Seet. 9.

And as these Testimonies doe conuince, that the Christian confelsion of *Hus* was not extinguished at the comming of *Martin Luther* : so may there be good reason assigned, why it did so long continue, in as much as it was imbraced by many, and earnestly maintained euen vnto the death. When *Hus* began first to preach, the people which vsed ^h handy craftes did with great desire heare his sermons, & did read the scriptures, being turned by him into their mother tongue, so that they could dispute with the Priestres; which the very women were able to doe; yea, and one woman did make a Booke. Not long after three of the schollers of this Preacher did affirme, that the Pope the living was *Antichrist*; who had proclaimed a *Croisado* against a Christian King; that was *Ladislaus*, King of *Naples*, then infesting the lands

^h Cochlem. l. x.

^h Ibidem.

lands of the Church of Rome. These three persons were martyred for this speech, and tooke their death patiently. In small proesse of time, this Doctrine so multiplied, that as *Anaphrinus* hath, the Councell of *Constance* was called principally for two things; the one was against the *Hussites*, the other to take away the Schisme between the Popes. These of liklihood grew great, that now a generall Councell was called against them. Neither did the people only agree in faith with *Iohn Hus*, but the Nobles of *Bohemia* stood apparently for him; in so much that they sent two severall and solemne supplications to the Councell of *Constance* in his behalfe. And when these their requests were neglected, and *Iohn Hus*, and *Hierom* of *Prague* (contrary to the Emperors safe conduct giuen to the former of them) were burnt, the Nobles of *Bohemia* did mightily murmur against the Fathers of the Councell; in so much that *Sigismund* the Emperour, to giue them satisfaction

n In Tabula
Concilii ante
Platina hist.

Tabula
Concilii
ante
Platina
hist.

p Cochli. li. 4.

Ibidem.

*Zisca ad locum
quem crucis ap-
pellant profectus
est, ibi supra quo
dragones milia
viri in ex-
tremis conuenerunt.
q. Cochlew 1, 5,
& Petrus Mes-
sas in Sigis-
mundo.*

on his behalfe, did write vnto them, excusing himselfe touching the death of these men, and laying the fault vpon the Councell. But this gaue not contentment vnto the *Bohemians*, now robbed of their principall Pastor, but being mooued at the perfidioussesse of those at *Constance*, they assembled themselves together, to the number of thirtie thousand; and in the fields vpon three hundred Tables erected for that purpose, they receiued the Eucharist in both kindes. Afterward, they rushing into the Churches and Monasteries, did breake downe the Images there. It was not long after, but that vnder *Iohannes Zisca*, a Noble and victorious Warriour, these *Hussites* grew to bee of Souldiers fortie thousand in one armie, who got into their hands the Castle of *Prage*, the chiefe Citie of *Bohemia*. Then not long after did Pope *Martin* the fift publish a *Croisado* against these, whom hee called Heretickes, promising remission of their sinnes to such

such as could destroy them. Notwithstanding, these hated persons did still prosper, getting many Victories vnder Procopius, and other Captaines, but especially vnder Zisca, who was of that dexteritie, and felicitie in his Warres, as that *Cochleus* almost amazed at his strange successe, sayeth, *That scant any Historie of the Greekes, or Hebrewes, or Latines doth mention such a Generall as Zisca was.* Hee built a new Citie, as a refuge for his men, and called it *Thabor*, whereof diuers embracing the Doctrine of *Hus*, were after ward called *Thaborites*. A second time did Pope *Martine* proclaime a *Croisado* against them, graunting remission of sinnes to all who did either fight, or contribute money against them. Vpon which, there were at one time *fortie thousand* *Germane* Hors-men gathered to destroy them: but such was the terror of their name, that vpon the approaching to them, the Horsemen of their owne accord turned their backes and

*r L, s, vix illa
Graecorum, He-
breorum, aut
Latinorum Histo-
ria talium referre
ducem qualis
Zisca fuit.*

L, c.

*r Ibid. quis pu-
tasset quadra-
ginta millia E-
quitum Germa-
nica nationis tam
leuiter compelli
posse &c, no'o
hic temere iudi-
care sciens iudi-
cia Dei esse os-
culata, &c.*

fled. The Popish Author saith, that
 there was in this some secret Iudge-
 ment of God, but hee thinketh the
 cause of their ill successe, was, that
 they had Bishops and Priests to their
 Leaders and Captaines. By this time
 came on the Councell of *Basil*, which
 as *Onaphrius* saith, was held against
 the *Hussites*. This sheweth that there
 were many, which may also appeare,
 in that the Fathers at *Basil*, did by an
 Indulgence graunt to the *Bohemians*
 this dispensation, That contrary to the
 Act of the Councell of *Constance*, they
 might receiue the *Eucharist* both in
 Bread and wine. *Genebrard*, who
 was euer a true seruant to the Pope,
 confesseth so much: but addeth with-
 all, that the Cup was permitted vnto
 them, because that alwaies before had
 beene their custome so to communi-
 cate: yet saith he, all was on that con-
 dition, That they should not finde fault
 with the contrary vse, nor seuer themselves
 from the Catholike Church in other Rites
 and Doctrines. *Cochleus* nameth no
 such

u In Tabul. ante
Platin.

Platin.

WSeff, 13,

x Lib, 4, Chrono/.

Y.E. 7.

such condition. Nay, to shew that simply and directly it was yeelded vnto them, hee reporteth, that the Legates of the Councell of *Basil*, did thus expound that which was concluded in the *Bohemians* behalfe. The^r Councell doeth permit the *Eucharist* vnder both kindes; not tollerating it onely as a thing euill, as to the *Iewes* was permitted a Bill of *Diuorce*; but so, that by the authoritie of *Christ* and his Church, it is lawfull and profitable to the worthy Receiuers, where is it likely, that vnlesse the *Bohemians* now after *Husses* death had beene a strong partie, the Antichristian rabble would haue yeelded to their importunitie, so directly against the Canon of the next precedent Councell? Indeed the^r Emperour *Sigismund* did afterward take a course to lessen their number, when he sent many of them into *Hungaria* against the *Turkes*, that there they might either conquering winne to him victories, or being conquered themselues, so be destroied and perish. He who list to see more con-

z L, x.

a Ibidem,

Haller, Bohem,
c. 35, 36, 37,
p. 130,

cerning the multitude of these Professors, let him but looke on diuers places in the workes of *Aeneas Syluius*, who was afterward Pope, by the name of *Pius* the second, and he shall finde him reporting of his owne knowledge, as trauailing himselfe into *Bohemia*, that they were many, and very earnest also in their Religion.

If heere it should bee replied, that these perhaps were base people, and of the vulgar, who thus followed *Iohn Hus*; but men of learning and knowledge, or persons of authoritie, they had none to ioyne with them; the course of the Story will easily cleare the same, and shew that they had both learned Pastors, & great Magistrates, who beleued as they beleued, and stood wholly with them. Of what literature *Hus* himselfe was, is euident by his workes yet remaining, and by his personall withstanding the whole Counsell of *Constance*. And what learning, what eloquence, what memory, alacmirable were in *Hierom of Prague*;

as also with what singular patience he tooke his death, is most significantly deliuered in an Epistle of ^c Poggius, who as an eye witnes beheld him, & seemed to be much affected with the singular parts of the man. Which noble testimony of that worthy Poggius, is acknowledged by ^d Cochleus. Whilst these two liued, there were diuers ^e Priests, and ^f Preachers, which agreed in there doctrine; & in their Sermons reprobued the Popish Clergy for their *Simony, keeping of Concubines, auarice, riot, and Secular-like pride.* But after the death of those two famous seruants of God, their ^g followers got to them a Bishop, who was a Suffragane to the Archbishop of *Prage*, and by him they put into holy Orders, as many Clerks as they would. Which the Archbishop tooke so ill, that he suspended his Suffragan. But it was not long after, that ^h Conradus the Archbishop himselfe became a *Hussite* also, as the Author calleth him. Vnder this Conradus, as President of the assembly, these *Hussites*

*c Ad Leonardum
Aretinum.*

*d Mortem a-
cto vultu, vult
Poggius, non solum
perpeti, sed a-
tiam appetuisse
visus est, Coch.
lib. 3.*

*e L. 2.
f L. 1.*

*g L. 4. Nasti E-
piscopum Archi-
episcopi Pragensis
Suffragan. li
ordinauerunt per
eum clericos. etc*

*h Coch. lib. 3.
Concil. Pragense.
Hussitarum ita
incipit, In nomi-
ne Dom. Amen.
Incipit sancta
Synodus balia*

*Coch. lib. 3.
Hussites
lib. 3.*

¶ The Celebra-
anno 1421 sub
Conrad, &c,
Conradus Ar-
chiep. Pragensis
cum Zisca &
Hussitis scribit
ad principem,
&c.

i. *Isidem,*

k. L. B. Scholares
diaceffis Pragensis
unig; sam sub
una quam sub v-
traq; communi-
cantes specie, ha-
bitate &c, pre-
supposita ad sa-
croz ordines pro-
mouentur &
ordinentur,

sites held a Councell at *Prage*, in the
yeare 1421, and there they compiled
a Confession of their faith. This cause
did the said Archbishop and many Ba-
rons of *Bohemia*, afterward stiffely
maintaine, & complained against the
Emperor *Sigismund*, for offering wrong
to those of their Religion. *Alexander*
also the Duke of *Lituania*, did giue
these *Hussites* ayd, which moued Pope
Martin the fifth to write vnto him in
this sort: Know, that thou couldest not
giue thy faith to Heretikes, which are the
violaters of the holy faith, and that thou
doest sinne deadly if thou shalt keepe it,
because there cannot be any fellowship of a
Beleeuer with an Infidell. Thus did the
vertuous Pope write. In proceffe of
time there grew a parley betweene
Sigismund the Emperour, and the *Bo-
hemians*. There among the Compacts,
this was one, That the Bishop should
promote to holy Orders the *Bohemians*, e-
uen the *Hussites*, which were of the *Vni-
uersitie* of *Prage*. And they might well
deserue to be reputed Vniuersity men:

for

for *Cochleus* himselfe witnesseth, that the Priests of the *Thaborites* were skilled in arguing, and exercised in the holy Scripture.¹ *Kakizana*, one of them did undertake to dispute with *Capistranus*, a great and learned Papist. By that time that the year 1453. was come, *Aeneas Syluius* doth complaine, that^m the kingdom of *Bohemia* was wholly gouerned by Heretikes. Now all the Nobilitie, all the Comminaltie is subiect to an Heretike. That was one *George* of *Gyrziko*, Gouvernour of the kingdom of *Bohemia*, vnder King *Ladislaus*. But when *Ladislaus* was dead, thisⁿ *George* himselfe was by the Nobles, and people chosen King of that Countrey: And continuing the ancient profelssion of his Religion, about the year 1458. those of *Vratislan*ia and *Silesia* doe refuse to obey him, as being an Heretike. Notwithstanding Pope *Pius* the second then intending warres against the Turke, did by all meanes perswade them, that they should yeeld obedience vn-

I L. 10.

m L. 11.

n L. 2. *Georgius Gyrziko de Cuius-
stati, & Podiebrat
quem Aeneas
Poggiabratinum
vocare solebat,
unctus est in Re-
gem Bohemiae,
&c. post, si una
desuisset labor
Hussiticae sectae,
inter optimos
reges haud im-
merito comme-
morari posset.*

to him. This *George*, saith the Author, was borne and brought up in the heresie of the *Hussites*. Now when Pope *Pius* did interpose himselfe as a Mediator betweene the King and his subiects, *George* did require of the Pope, that hee might keepe the Compacts agreed vpon at *Basil*, in behalfe of the *Bobemians*. And when *Pius* would not yeeld thereunto, the King calleth together the Estates of his kingdome, and protesteth that hee would liue & die in those Compacts, and so did also the nobles which were *Hussites*. This was done at *Prage* in the yeare 1462. This resolutes of his caused that Pope to tolerate many things in him. But *Paul 2*, who succeeded in that See of *Rome*, did excommunicate that King, & set vp a *Croisado* against him. Also he gaue to *Matthias* the King of *Hungary*, the title of King of *Bohemia*. *Onaphrius* in the life of *Paul* the 2. saith, that the Pope did excommunicate him, and depriue him of his kingdome. Indeepe for seauen
 yeares

• *Ibidem.*

p. *Apud Plat.*

yeares this *George & Matthias* did war for it, and *Matthias* got from him *Moravia*, and *Silesia*, & a good part of the kingdome of *Bohemia*: *Vratislauia* also, and some other Prouinces and Cities did put themselues into subiection to *Matthias*. Yet did not *George* deale hardly with the Papistes which were in *Prage*; but in his greatest extreamity did vse both the aduice & aid of many Nobles of the popish belief. At lēgh, after the continuance of warr for seauen yeares, *Matthias* concludeth a peace with king *George*, both against the wil of the Pope, & the Emperour. And then this King was content to aske of the Pope an absolution from the Excommunication, some Princes being mediators for him in that respect. But before the Agents could returne from *Rome*, the King died, in the yeare of our Lord, 1471. By this Story it is manifest, that both noble and learned of high account, were of that Christian Beliefe which *Iohn Hus* taught, and were contēred to aduenture all things

9. C. 12. 12.

which they had in the world for the maintenance of the same.

Soth. II.

Perhaps here it may be asked; but how shall we know that *John Hus* & his followers did imbrace that Religion which is now professed in *England*? We find in *Aeneas Syluius*, some opinions of theirs, which peradventure will scant bee reputed currant among all *English* Protestants. Hee rehearseth these foure of theirs: ^m That they would receiue the Sacrament in both kindes; that ciuill dominion is inhibited to Clergie men; that Preaching of the Word was permitted to al men; that publik crimes are in no sort to be tolerated. I answer that truth it is, that hee there mentioneth onely those; and whether he relateth them truly or no, it may be doubted, as anon I shall shew, by laying open the custome of the enemies of the Gospel, in misreporting their doctrine. But ^a elswhere he deliuereth other opinions of theirs, as against the Supremacy of the Pope, against Purgatory, against Inuocation of Saints, & such like matters. If

m Hist. Bohem,
6. 50.

a Ep. 136.

we

we returne to *Cochleus*, who was best acquainted with their matters, we shal find much more. As thus, ^o *Hus* translated all the Bookes of Canonickall Scripture into the *Bobemian* tongue, & the people did most diligently read the. They would haue the holy Scriptures to be the onely Iudge in Controuersies. They held, that all Bishops and Priests are the Successors of the Apostles; that, not the Pope, but Christ is the head of the Church; neither are the Cardinals the body, but all that beleue in Christ; that, the Pope is not a member of the Church, but of the Diuell, and his Synagogue; that, one Pope was a woman: yea, *Hus* did preach, that the Pope is an abomination, & Antichrist. Also he calleth the^r generall Council at *Constance*, The Synagogue of *Sathan*. Another of his articles was, ^q The pope is the Beast in the Apocalyps. His Schollers after his death, ^t brake downe the Images in Churches & Monasteries: yea, ^t *Zisca* did cast down all the churches, which were dedicated to the virgin *Mary*, or to any Saint; as if it were

o Coch. Hist.
lib. 1.

p L. 2.

q L. 3.

t L. 4.

*t L. 5. Zisca uno
in seculum infames
basilicas, & am-
pla monasteria
qua in honorem*

beata Maria,
&c. dedicata
erant, dissecit
tanquam non
sit fas alteri,
quam soli Deo
basilicas, aut
templa conse-
crare.

lawful only to build a Church to Almighty God. In his time the professors began to be distinguished in two companies, the one of the did not so much dissent from the Pope as the other: those which in fewer matters differed from the Bishop of Rome, retained still the name of *Hussites*; they which disagreed in more, were called *Thaborites*, of *Thabor*, the citie which *Zisca* built for them. And these were the greater number, and the stronger. There is in *Cochleus* a confession of faith made by one *Iohann. Pezibram*, a *Bohemian*, who was but a *Hussite*, & not well affected to the *Thaborites*, because he accounted them as a kinde of *Precisians*, or *Puritans* in cōparison of himselfe; yet this more mild man doth wish and beg of God, to see a reformatiō of the Church, that there might bee redressed *Symonies* throughout all the world, most detestable, most wicked, setting to sale of al Sacramēts, most insatiable avarice, most impudent fornications, most putrified uncleannes, rottennesses most abominable, Concubines keeping,

ping most polluted, manners most dissolute, most corrupt gestures & behauiours, harlotry euery where too too much multiplied in the Clergy, wherewith alas the whole world lieth corruptly filthy. Also the Lucifer-like pride of the Clergie is exalted aboue God, their dainty & daily banquets, their abundant riches, and rich abundance, their disquietnes most litigious being the chiefe root of the quarels of the world, their curiositie most vaine, their most vnseemely pompe of apparell, their conuersation most Secular-like, their most open transgression of all the Commandements of God, their most remisse care of soules, their most negligent regard of the word of God. This he saith for himselfe: but concerning the Thaborites, who indeed came neerer to the purity of the Gospel, he witnesseth of them, that they held, ^u that material bread doth remaine in the Sacrament; that the Saints now triumphant are not to be called vpon; that there is no purgatory; that no suffrages or prayers are to be made for the dead. Also they allow not of the holy dayes almost of all the Saints, nor of Eue or Vigils that goe be-

u Anic. 55.

fore them; nor the consecrations of visible things, as salt, oyle, holy water, Bels, and such like. They haue a schismaticall celebration of their Masses, that is, a seuerall sort of Church-seruice, and refuse the most celebrious seruice of the Church, and the rites and administrations of almost all the Sacraments. Let our Papists now speak, whether they & we do not agree in the same doctrine altogether. For I doubt not but they who had receiued so much grace frō God, as to see al these things, were also partakers of farther knowledge in the misteries of saluatiō.

Scit. 12.

While I haue spokē thus largely concerning these good Christians in *Bohemia*, let not any man imagin that *Christs* faithful flocke was restrained within the compasse of that countrey, so that godly men were else no where to bee found. For certain it is, that betweene the times of *I. Hus*, who was burnt in the yeare 1415, & the first standing vp of *M. Luther*, were very many other who in that darknes did see what belōged vnto the light of the Gospel. Among

Anno 1517.

mong these may be reckoned as very memorable the *waldenses* who about the yeare 1408, do make an^a answer in defence of themselves, and therein as they testifie that then they had Priests of their owne: so they speake against Purgatory, and most openly against Transubstantiation. The same touching Transubstantiation they doe in a Confession of^b theirs, where also they impugne Adoration of the Eucharist. There also they name the Prelates *onsauory* Salt, and auouch that the execrable naughtinesse, which was in them by the instinct of the Deuill, did driue them away from the Sea of Rome. For the Papists in their Sermons did call one another Schismatics, Hereticks, Sacrilegious false Prophets, rauening Wolves, the Beast and Whore in the Revelation; of these there were many in one part of France, who time out of mind had refused to beare the yoake of the Pope, and therefore in the dayes of Fraunceis I. king of France, by a bloody decree of that King, but by the execution of

*a Res. en. ad
Doctorem
August.*

*b Waldensium
confessio in saeculo
reuerentem expe-
tend. et fugiend.*

c Skiden. li. 16

one *Minerius* a most cruell person, *Merindol* & *Cabriers*, with some other villages about them were sacked and destroyed, men, women, & children, being slaine; yea; diuers of them being stripped starke naked first, and then murdered, and forty poore women being burned in a Barne. I may adde vnto these many worthy men here & there dispersed, whereof all cryed out against the church of *Rome*, and desired a reformation, and many of them apprehended, and deliuered to other the true meanes of Iustificatiō, which is the nearest point of saluation. The Author of the 16 Century nameth about the yeare 1500, and somewhat after (but yet before *Luther*) *Baptista Marianus*, & *Franciscus Picus*, Earle of *Mirandula*, both which much inueighed against the Clergie and their whole practise. Also one *Doctor Keisersbergius*; another called *Iohn: Hilton*; a third named *Doctor Andreas Proles*, & *Sauanorola*, all groning vnder the burthen of those times. The Oration of *Picus* in the

d. Lucius Ospan-
der, lib. 1, c. 8,

e. Oration ad Le-
onem decimum

the Couñcel of Lateran is extant, where
besides his most bitter taxing of the
filthy behauiour of the Clergie, hee v-
seth these words: *Piety is almost sunke
into superstition. How Mantuan doth e-
uery where pay the Romāists, may ap-
peare to those who read his workes.*
But one place of him I will name;

E Calamitat. 3

— *Petrique domus polluta fluente
Marcessit Luxu, (nulla hic arcana reuelo,
Non ignota loquor, liceat vulgata referre:
Sic Vrbes populi que ferunt, ea fama per omnem
Iam vetus Europam) mores extirpat honestos:
Sanctus ager scurris, venerabilis ara cynadis
Seruit, honeranda Diuum Ganymedibus ades.
Quid miramur opes, reciduaq; surgere secta?
Thuris odorati globulos & cinnama vendis
Mollis Arabs, Tjry vestes, venalia nobis
Templa, Sacerdotes, Altaria, Sacra, Corona,
Ignis, Thura, Preces, Cælum est venale Deusq;*

Some of them I English thus.

Priests land now Iesters vile doth serue,
the Altars Bawdes maintaine;
Of holy Churches of the Gods,
lewd Ganymeds make their gaine,
Why doe we wonder that their wealth,
and houses faine doe rise,
Sweet Frankincense and Cinnamon
are the ouely Merchandise

Of the Arabians; and but Clothes
the Tyrians vse to sell:

But with vs, Churches, Altars,
Priests, yeeld money well.

Things hallowed, crowns, fire, frankincense,
the Prayers which we make;

Yea Heauen, yea God, are saleable,
if money we may take.

Guicciard. lib. 3

h. 7. p. 52.

*i. Cathol. testi-
mon. veritatis,
lib. 19.*

Seft. 13.

*l. Contra emen-
tiam donation-
um Const.*

The opinions of *Sauanorola* against
Popery are many; and for them (how-
soeuer it be otherwise coloured) hee
was burnt. In the mater of free^b Iusti-
fication he is cleare. And the same is
writte also ofⁱ *Tritbemius*, another lear-
ned man, who liued at that time. How
in *England* Christ had in all these times
Professors of the truth, I shall haue oc-
casion to shew anon, when I come to
speake of *John Wiclese*.

In the meane while I shall not do a-
miss to mention some other whowere
between the daies of *Io. Hus*, & *M. Lu-
ther*. A special oppugner of the Papacy
was the learned *Laurentius Valla*, a Ro-
mane *Patritian*, and Canon of *S. Iohn of
Lateran* there. He wrot a^k Treatise of
purpose against the forged donation of

Con-

Constantine. He pronounceth of his own
experience, That the Pope himselfe doth
make war against peaceable people, & sow-
eth discord between Citie & Princes. The
Pope doth both thirst after mens riches, and
swalloweth vp his owne. He maketh gain of
not onely the Common wealth, but the Estate
Ecclesiasticall, and the holy Ghost. The lat-
ter Popes do seeme to labour this, that looke
how much the ancient Popes were wise and
holy, so much they will be wicked and foo-
lish. He liued about the yeare 1420,
and for the freenesse of his speech and
pen, was by the Pope driuen into ex-
ile. About the same time liued Arch-
deacon *Nicholaus Clemangis*, who re-
buked many things in the Ecclesiasti-
call state, and spake excellently in the
matter of generall Councils; and their
circumstances, as hereafter may be de-
clared. *Petrus de Aliaco*, Cardinall of
Cambray, gaue a Tract to the Council
of *Constance*, touching the reformation
of the Church. There doth he reprove
many notable abuses of the *Romanists*;
& giueth aduise how to represseth;

23
*De amatis
non soluendis.*

*De Reform-
Ecclesie.*

24
a 64.33

oc 4

pe, 6.

In Hypocritas
Bellus.

Of the Hypocrite
There should not be multiplied, saith he
such varietie of Images and pictures in the
Churches; there should not be so many holy
dayes; there should not be so many new S^{rs}.
canonized; Apocryphal writings should not
be read in the churches on holy dayes; ° such
numerositie & variety of religious persons
not expedient; there are so many Orders of
begging Friars, that their state is burthen-
some to men, hurtfull to hospitals, and to the
poore; few doe not study diuinity, for the
abuse of the Church of Rome, who hath de-
spised Diuines; all now turne to the law, &
arts of gaine. He saith, that it was then
a prouerbe, The Church is come to that e-
state, that it is not worthy to be ruled, but by
reprobates. He hath very much more,
and in the pend concludeth, That as
there were 7000, who had not bowed to
Baal: so it is to bee hoped there be some,
which desire the reformatiō of the Church.
Imagine whether this cardinall, if he
had found company to haue ioyned
with him, would not haue said much
more. About that time liued Leonardus
Aretinus, whose little book against Hy-
pocrites

pocrites is worth the reading. So is the oration of *Antonius Cornelius Lynnicbanus*, laying open the lewd lubricitie of Priests in his dayes. So doth he detect many abuses and errors, who wrote *The ten grievances of Germanie*; but those who compiled the hundred grievances of the *German* nation, doe discover many more. Finally, he who list to see further, that God euen in these dead dayes, had diuers seruants; who by more then a glimpse did see the truth, and desired yet to be more plentifully instructed in religion, let him read the *Catalogus testium veritatis*, lately set out, and there he shall finde diuers, whom I haue not named.

By this time I trust it is manifest how fals a slander that of the Papists is, that before the dayes of *M. Luther*, ther was neuer any man of our religion. Til the time of the Councell of *Constance*, this case is cleared. And beyond that, it is as easie to shew, that *L. Hus*, & *Hierome of Prage* had their immediate antecessors in witnessing the faith of *Christ*. For they were

*Oratio ad clerum
Coloniensem.*

*Decemgrammi-
na Germanica.*

L. 19.

Self. 14.

In John. 24.

Hister. Bohem.
c. 35.Hist. de Hussini
lib. 1.

Scripte mihi
quidam ex An-
glicis Episcopus,
esse sibi ad huc
vix duo max-
ima volumina
Wiclef. quae mo-
le sua videantur
in quare opera
beati Augusti-

were instructed & much helped by the Books of Io. Wiclef an English man; & therefore saith Platina, as Sectators of Wiclef, they were condemned in the Councell of Constance. Aeneas Syluius sheweth the meanes how those Bohemians came to know the doctrine of Wiclef, he saith thus, He who first raised vp the opinion of the Hussites, had them from Oxford, carying thence into Bohemia Wiclefs books de Realibus Vniuersalibus. Cochleus, who by his good will would be taken for a great defender of Popery, giueth yet a larger testimony: for hee saith, That as a Bohemian brought first into Bohemia Wiclefs bookes de Realibus Vniuersalibus; so there was afterward one Peter Paine, a Scholler of Wiclefs, who after the death of his Master came also into Bohemia, and brought with him Wiclefs bookes, which were in quantitie as great as S. Austins works: many of these books did Hus afterward translate into their mother tongue. In plaine termes, after this the Author deliuereth it, That the Hussites & Thaborites were branches of Wiclef.

Wiclef. And in the same book *Hus* did comit spirithal fornicatiō with many strāgers, the *wicleuists*, with the *Dulcinists* &c. And in the next he auoucheth, that *Hus* & *Hierom* took their heresies frō *Wicklef*. And once again he termeth the Protestā^t *Germās*^b new *Wiclefists*. What an opinion of this man *I. Hus* had, may be fully teen by that wish of his, wherein he praied, *that he might there be wher the soul of Wiclef was*. Now what *Wiclef* did teach, may be easily gathered, if by nothing else, yet by the deadly hatred which the *Romanists* did carry towards him. The Councell of *Constance* did define him to be an Heritike long after his death, & commanded that his bones shold be takē vp & burnt. Also Pope *Iohn* 23. in a general Councell at *Rome*, did before that time condemne him for an heritike, which the *Husists* did but laugh at: but no man had a harder conceit of him then *Coch.* who sticketh not to affirme, that he thinketh that the torments of *Wiclef* are greater in hell thē those of *Iudas*, or *Nero*. If God almightie

L. 1. Hus fornicatus est spiritu aliter cum alienigenis plurimis cum VViclefistis cum Dulcinistis
¶ c. L. 2.
a L. 3.

b L. 6.

c L. 9.
Miser Eius optavit animam suam fore ubi est anima VViclef.

Seff. 3.

L. 2.

¶ Multo graviora crediderim esse VViclef tormentis

ta, quā fuit apud
inferos vel scilicet
vatiſſimorum
hominum, Jude
prod. toris Christi
& Neronis Chri-
ſtianorum perfe-
cutoris, &c. L. 2.

Seſſ. 8.

Reſponſ. ad 18.
Artic. VVicleſ.
in ſaſcic. rerum
expetend.

ric had no better opinion of him, the man were in an il caſe. But the beſt is, this cholerick criticke is not the Iudge of al the world. He was angry belike, in behalfe of *Tranſubſtantiation*, cōcerning which hee citeth this article of *Wiclef*: *There was neuer a greater hereſie, the that which putteth the Accidēt without a Subiect in the Eucharift*. But he might haue named more points, wherin that holy man did differ frō the Church of Rome. The Councel of *Cōſtāce* picketh out 45. articles of his Poſitiōs, which the lerned Reader may find there. Yet doubtles many of the are falſly reported, which is a matter common with enemies of the truth, to peruert & miſconſter, that ſo they may more freely defame. There was one *Wilb. Wideford*, who took on him to anſwer 18. articles ſaid to bee *Wiclefs*, whence a man may gather ſome of his doctrine. But that all things there ſaid againſt him were not true, may well be obſerued out of the ſame anſwer, declaring that he had many things cōcerning *Wiclef*; but

but only by a^e fame & report, & that is not the most certaine relater. What positioⁿs indeed he held, may be seen in *M. Fox*, reporting his life & actions; as also in *Catalogo testium veritatis*. And those who be not learned, may esteem of the by the doctrine of *I. Hus* before rehearsed, who by the testimony of the Papists themselves, as I haue shewed, maintained the opinions of *Wiclef*.

Now that this worthy Champion & Preacher of the Gospel of *Iesus Christ* went not alone, but had many *English* men & women, who in his life time, & after his death beleueed as he beleueed, & professed as he professed, is in the next place to be shewed. Among the chiefe of his fauours, were *Iohn* of *Gant*, (as *Parsons* the Iesuit confesseth) & Lord *Henry Percy*; the one of them Duke of *Lancaster*, the other Marshall of *England*. *M. Fox* citeth out a Register of the Archb. of *Canterbury*, a Mandate that the Conclusions of *Wiclef* were preached in diuers & sundry places of the Archbishops Prouince, generally, common-

a In fine Artic. 10.
Virg. Aenead.

L. 18.

Scit. 15.

Apolog. Hieray.
C. I.

Ex Regist. G.
Conuincy.

Ad Cancell. Ox.

Ad Archiepisc.
Cant. & Cancell.
Ox.Anno 5, Rich,
2, 6, 5,In manu m.
gisti W. W. rley

ly, and publickly. The same also is manifested by a letter of the Archbishop to the Bishop of *Lōdon*; & in a Monition directed to *Oxford*, where it is said, that certaine *Cōclusions hereticall and erronious* were generally & commonly preached and published in diuers places of the *Prouince of Canterbury*. There be extant also letters of king *Richard 2.* directly signifying so much. But there is nothing which may more amply testifie the spreading of his doctrine, then an Act of Parliament in the beginning almost of that young Kings daies, wher it is related, that there were diuers *Preaching daily, not only in Churches and Church-yardes, but also in markets, faires, & other open places, where as great congregation of people is, diuers Sermons containing heresies, and notorious errors.*

This putteth me in mind of a written book which once I saw, being a Chronicle compiled by a Monke of *Leicester Abby*; who, writing of the time of the said King, reporteth at large, that the people in faires and mar-

markets, and riding by the way, and almost euery where, would talke of the Scripture, and reprocue the customs of that time, as also the Priests; to the exceeding great trouble and offence of the Clergie. This they might the rather do out of the word of God, because the Scriptures were the translated into English, as may bee seene by diuerse Copies written and remaining vnto this day, supposed to be so turned by *Wicklef*. And it is very probable, that in *Leicestershire* there were many of those of whom the Monke *Leicestrensis* spake, since, at *Lutterworth* a Towne in that County, *Iohn Wicklef* was beneficed. But the greatest part of this learned mans abode was at the first in the Viuiuersitie of *Oxford*, where hee was both a Doctor and Reader in Diuinitie; and therefore is to bee conceiued to haue many learned men partaking with him in his opinions. Master *Fox* saith (out of the Chronicle of *S. Albanes*), that hee had a Benefice in *Oxford*; of

In fine R. Edwards 3.

which he was depriued by *Simon Sudbury*, Arch-Bishop of *Canterbury*. It may bee, this was nothing else but the Mastership or chiefe *Gouernors* place in *Bailioll Colledge*; which I am perswaded that hee had, since there are yet two ancient Writings in the treasury of that Colledge (which I haue seene), which were made in the name of *Iohn Wiclef*, Master of that house, and that in the daies of King *Richard the Second*. But while he liued, he had so many fauourers in that Vniuersity, as that Master *Robert Riggis* Vice-Chancelor, and the two Proctors, tooke part with him; as also *Nicholas Herford*, *Philip Repington* and *Iohn Ashton*, Preachers and Batchelors of Diuinitie, and grew into great question for his cause: where *Repington* in the end being Doctor, did slippe from him. Yea, so farre was his doctrine there spred, that Pope *Gregorie the Eleuenth*, in the yeere 1378, did direct his Bull to the Vniuersitie of *Oxford* against the Doctrine and Articles

In *Archiepiscopi*
Colledge, *Bailioll*.

Vid. *Jo. Fox. in*
vita Wiclef.

Anno *I. R. Ricardi 2.*

cles of that learned man, euen Rome it
 selfe ringing of his opinions in that
 Vniuersity. Neither did his Followers
 dye when he himselfe died. But long
 after that, Pope *Gregory* the twelfth
 did direct downe another *Bull* to *Ox-*
ford against *Wicklef*; in which he vsed
 the same words which his Predeces-
 sors had, that is to say, that *Wiclef* did
 follow the doctrine of *Marsilius* of *Pa-*
dua, and of *Iohn* of *Gandune* of unwor-
 thy memory: Which speech is worth
 the marking; to shew, that this man
 also had his Predecessors. The Copie
 of this latter *Bull* is to bee seene in the
 Booke which that worthy louer of
 Antiquities, *Master Hare*, gaue to our
 Vniuersity: where also is to bee seene
 in the Constitution of a Prouinciall
 Councell, celebrated at *Oxford*, a sharp
 Inquisition decreed by *Thomas Arun-*
del Archbishop of *Canterbury*, against
 all, euen the heads of Colledges and
 Halles, and others suspected of *Lollar-*
dy and *Wicleuisme*. They might well
 suppose, that the Students of that place
 were

Sub reg Hen. 4.

*L. 2. in literis
 Reg. Henrici 4.*

Anno 1406.
October 5.
In operib. L. H. Ms.

Anno 1476.

were entertainers of such doctrine, since about that very time, a testimoniall was giuen in their Congregatio house vnder seale, in fauour of *Iohn Wicklef*: where these words are among other; *God forbid, that our Prelates should haue condemned a man of such honesty for an Heretick.* And yet in the Councell of *Constance* hee was condemned for such a one, forty yeares after that he was dead and buried. But all would not serue to extirpate his Bookes or memory out of our Vniuersitie: but euen in the daies of King *Edward the Fourth*, there were new letters directed to the Gouvernors of that place, by the King himselfe, to make search for his Bookes, and to burne them. I haue in my custody a faire ancient Record of that Vniuersity: which, by meanes of a good friend, I haue gained backe to this place. And therein is a solemne Letter directed from the Conuocation of Doctors and Masters, to the King, testifying, that according to their Soueraigns

raigns Commandement, they had with accurate diligence searched out the Bookes and Tracts of *Wiclef* himselfe, and of *Reginald Peacock*, and had burnt them. So much adoe was it, and that in so long a space, to suppress the head whereunto *Wiclefs* doctrine was growne in the famous Vniuersitie of *Oxford*.

Howe few where in this Kingdome, his positions were spred, may be easily collected out of *Geffry Chaucer*: who, dying about the yeere 1400, may rightly be supposed to haue liued while *Iohn Wiclef* liued. This *Chaucer*, who wanted neither wit nor learning, did at *large paint-out the prid, lasciuious, vicious, and intolerable behauiour of the Pope, Cardinals and Clergy, euen applying the name of Antichrist diuers times vnto the *Romane Bishop*, and saying, that there were many in those dayes of the speakers minde; yea, finding fault with their faith, as well as with their manners. The whole tale is wel worth the

See. 16.

*In a Ploughmans tale.

reading: but I will cite onely a few verses.

The Apostle.

* which Papists say, he hath of heauen gate.

* as the Pope.

Peter was neuer so great a foole,
To leaue his * Key with such a * lorell,
Or take such cursed such a toole,
He was aduised nothing well:
I trow they haue the key of hell:
Their master is of that place Marshall:
For there they dresse them to dwell,
And with false Lucifer there to fall:
They beene as proud as Lucifer,
As angry, and as enuious:
From good faith they beene full farre,
In couetize they beene curious.
To catch cattaile, as couetous
As bound, that for hunger will yall:
Vngodly and vngacious
And needily such falsshod shall foule fal.

This and a hundred times as much,
he expresth in a simple plough-mas
person; as euidently inferring, that
the husbandman & meanest country
body of that time, by the reading and
hearing of the Word of God, could
tell

tell what was right and religious, and what otherwise; yea, and complaine of the blindnesse, and impiety of the Romanists in that age. But if wee would be aduertised, what euen Laymen in those times could doe, let vs looke into the Declarations of *Walter Briue*, who was in question for his opinion, before the Bishop of *Hereford*, in the yeere 1393, and gaue vp a little booke, containing those things which he maintained. The true copy of that treatise is yet extant, and deserueth to be read. There wee may finde these and the like positions: that Bread remaineth in the Sacraments after Consecration; that The Pope is Antichrist; that Nothing is to be beleueed, but what may be confirmed out of the Scriptures; that The Pope is the Idoll of desolation, sitting in the Temple of God; that Antichrist is not to come of the Tribe of Dan, neither onely to raigne three yeeres and a halfe: that The Citie Apoc. 17, is Rome; that our Iustification is freely by faith alone; that the doc-

*Exregisto Epi-
scopi Hereford.*

trine of the Pope differeth from that of Christ; that Miracles are no assurance of truth; that men are not rashly to bee reputed Saints; that The Pope hath not power beyond other Bishops, neither is the Head of the Church; that Papists mistake the keys of binding & loosing; that Infants dying before Baptisme, are not therefore damned; that Auricular Confession is not prescribed in the Scripture; that the Canon Lawe is ill grounded; that the Pope deceiueth men in his pardons; that Absolution is to be sought at the hands of God onely; that The Priests vse vaine prayers in the Masses; that Exorcismes and holy water are unlawfull; that Priests doe sinne, who bargain to sing for the soules of men departed; that Religious men and women are deuourers of widowes houses; that Selling of orders and Dirges is naught; that the Pope is the Beast with the two hornes like the Lambe, while hee challengeth the double sword; that He seeketh to bee worshipped as God; that Dux Cleri doth make up the number 666; that worshipping of Images is Idolatry.

lātry; that Temporall goods may be taken from the Clergie offending. There was a great Papist, one William Wideford, whom before I mentioned, who giueth testimony to this Treatise of Bruite, whom hee calleth *Waltherus Bruta* in Latine; and writing against *Wickef*, maketh twise mention of a booke of his owne, sent to the Bishop of Hereford (*Dominum Erfordensem* hee calleth him) in confutation of the booke of *Walter Bruite*.

Contra 18. articul. VVickef.
In articulo 1. 1.
¶ 12.

While I write these things, I cannot but think vpon the audacious absurdnes of an ignorant popish Doctor, who blusheth not to vtter, that it is most manifest, that *All in England were Papists*, without exception, from the first christening thereof, untill this age of *King Henry the Eight*. He is doubtles an honest man, and worthy to bee trusted on his word. It is not onely manifest, but most manifest, not that the greatest part, but all; yea and because it shall not be scanted, *all without exception, were Papists*, &c. Were Iohn

Self. 17.

Wiclef's bones burnt, because he was a Papist? And were the *Bulls* of the Pope denounced against him for that cause? And were the Arch-bishop *Arundels* constitutions against his Followers so seuerer, because they were Papists? The man is to be pittied for his simplicity. A man may know by the Lawes, Proclamations, Letters and Proceedings by the State, against some as against Hereticks, as also by the records of Bishops yet extant, and by the manifold executions and burnings afterward, that euen in that deepe time of ignorance, *England* did giue most noble testimony of Christs truth against Popery; euen so farre, as to the fiery triall. If the Christian Reader peruse the Ecclesiasticall History of Master *Fox*, hee shall finde, how before the Councel, *William Sawtree* a Priest was burnt, & after him *Iohn Badby*; & that because they were *Wicleuists* or *Lollards* (as they then called them), and not because they were Papists. There are the reasons also and asseuerations of

An. 1400. Sub
Reg. Hen. 4.

of *Purney* and *Thorpe* against *Poperie*,
with diuers other matters. And is it
not to be thought, that the Hereticks
encreased, when a Synod was assem-
bled in *S. Paul's Church* at *London*,
into the which came twelue Inquisi-
tors, who in a former Synod were ap-
pointed to sift and scan the writings
of *Wiclef*, wherein they found 246.
Conclusions, all which they supposed
to be heresie? But it is plaine, that in
the first yeere of King *Henry* the Fift,
diuers were put to death as *Lollards*.
Afterward the Lord *Cobham* was han-
ged, for a shew, as if he had beene a
kinde of Traytor: but hee was then
also burnt as a reputed Heretick. So
was one *Iohn Claydon*, for his Consci-
ence, consumed to ashes. Not long
after the comming of *Henry* the Sixt
to the Kingdome, besides diuers
which were questioned and much
troubled about religion, *Taylor*, and
White, two Priests, and *Houeden* a Ci-
tizen of *London*, were burnt: and
some other followed afterward. Nei-
ther

Sub reg Henric.

3.

Sub Hen 6.

ther did the daies of King *Edward* the Fourth, and of King *Henry* the Seuenth, escape without the Martyrdom of sundry English, yeelding vp their liues for Iesus Christ his sake, & for the profession of the truth: The particular Stories of whom may bee found in the Author aboue-named. The Clergy of those times did beare much sway with their Princes, and left no meanes vsought, no stone vnturned, to keepe vp the dignity and preeminence of their Romish Hierarchy, and the superstitious Idolatry which then was in vse. Now, if in the Raigne of all these Princes, so many were slaughtered for the testimony of a good conscience, how many weake brethren were there, who made not open profession of their faith? & how many did there lie hid, diuers of them in probability hauing confederates, and some of them being Priests, and therefore not vnlikely to haue learning both to confirme themselves in the truth, and such others as heard them?

Thus

Thus haue I both in *England* and
else-where brought vp the Doctrin
of the Gospell, vntill the time of *Iohn*
Wiclef, who flourished in the yeere
1371.

Heere it may please the Reader to
remember, that the iudgemēt (before
cited) of two Popes, was, that *Wiclef*
taught the doctrine of *Marsilius* of *Pa-*
dua, & of *Iohn* of *Gandune*. Of the later
of these there yet appeareth no monu-
ment written; but he ioined in opi-
nion with the former. But as for
Marsilius Patavinus, our Aduersaries
cannot but acknowledge him to be a
very learned man, after the measure of
the age wherein he liued, which was
in the yeere 1324. He wrote a Book
against the vsurped power of the Bi-
shop of *Rome*, which argument he en-
tered into, in behalfe of the Emperour
Lewes of *Bauiere*, who was mightily
layd-at by three Popes successiue-
ly. There the Authour auoweth, as right
and iust, the supreame authoritie of
the Emperour, displaying the iniqui-

L

ty

Sec. 18.

*Greg. 11.
Greg. 12.*

*Catal. Iesum
veritatis l. 18.*

Defensor pacis.

ty of the Popes vsurpation ouer Christian Princes, and generall Councils : The book is worth the reading, to see Whether all in times past did allow of the Popes doctrine and proceedings; or not : his opinions are these; 1 that The Pope is not superiour to other Bishops, and much lesse to the Emperour and ciuill Magistrates; 2 that Things are to be decided by the Scripture; 3 that Learned men of the Laity haue voices in Councils; 4 that The Clergie and Pope himselfe are to be subiect to Magistrates; 5 that The Church is the whole company of the faithfull; 6 that Christ is the foundation and Head of the Church, and appointed no one to be his Vicar; 7 that priests may be married; 8 that S. Peter was neuer at Rome; 9 that The Popish Synagogue is a denne of theeues; 10 that The Doctrine of the Pope is not to be followed, because it leades to euerlasting destruction. In the time of this Marsilius, liued the noble Poet Dante, who wrote also a booke against the pope, cōcerning the Monarchy of the Emperour : but, for taking part with

Lewes

Lewes Bauiere, he was condemned for an Heretike, & his booke as hereticall. Then also wrote *Occam* directly to the same purpose : but for his labour therein, and his large reproofe of the Papacie in other points, hee was excommunicated by the Romane Bishop : which he so much contemned, that hee not vnwillingly dyed vnder that Sentence. About that time were here and there disperfed sundry godly men, who saw more then the common fort touching religion ; as *Haya-balus* a Minorite, who frequently said in his Sermons, that *The Church of Rome was the whore of Babylon*, and that the Pope and his Cardinals were meere *Antichrists* : which propositions were held somewhat before also by *Gerhardus* and *Dulcinus* two learned men. This *Dulcinus* may bee thought to haue many followers, since *Eochleus* could say, that *Iohn Hus* committed spirituall fornication with the *Wicleuists* and with the *Dulcinists*. The same opinions concerning the

*Catalogus se-
ssum veritatis*
1.18.

*Ibid. ex. Hen. de
Exford.*

Histon. Hus. J.
2.

*epist. 20. et in
poesi Italica.*

*In appendice ad
libro. de Rom.
pontifice. c. 20.*

*Genebrard.
Chron. l. 2.
An. 1127.*

*Catal. testium
veritatis. l. 18.*

*Academ. Jof.
Christ. claus.*

Pope and Rome, did that rare man, *Franciscus Petrarcha*, seeme fully to embrace, as may appeare to any who will reade his workes, howsoever *Cardinall Bellarmine* labour to make the world belecue otherwise, beeing desirous to haue vs thinke, that *Petrarch* spake not against the Pope, but some abuses in the Court of Rome. And to make it plaine, that it was not a slight conceipt, or onely in a few, that *The Pope was Antichrist, and Rome was Babilō*, Apo. 17. God stir'd vp yet more in that age, who proclaimed the same matter; as, *Petrus Iohannes Biraensis* or *Piranensis*, who was a Minorite; and for teaching so, was digged vp after that he was dead; and his body after the Sentence of *Clement the Sixt*, was burnt. A few yeeres after him, did *Iohannes de Rupe-scissa*, a Monke, teach the same doctrine; which, as euery man may ghesse, doth ruinate the Papacy in euery respect. *Iohannes Gerson* came not so farre, but saw in his age many horrible abuses of the Church

Church of Rome, and in his writing spake liberally of it. And it did bite deepe, when hee disputed, that the Pope might bee taken away safely from the Church, and yet no danger follow of it. But let vs now goe a little higher.

*De ascribitur
te Papa ab ec-
clesia.*

I mentioned before how *Cochleus* saith, that *Iohn Hus* took his doctrine from the Wicklenists and the Dulcinists. Heare, I pray you, what he saith: Hus did commit spirituall fornication with many aliens; with the Wicklenists, the Dulcinists, with the Leonists, the Waldenses, the Albingenses, and other of that sort, enemies of the Church of Rome.

Sect. 19.

These Leonists or poore-mē of Lyons, and Waldenses, and Albingenses, were the same men, but diuersly, on diuers occasions, tearmed by the Roman Synagogue which hated them. Their opinion then did *Hus* maintain. *Aeneas Sylvius* doth also witnesse the same, affirming, that the *Hussites* did embrace the opinions of the waldenses. There you may see, that their doctrine was a

Hist. Bohem. c.

35

Chron. L. 4.

gainst the Primacy of the Pope, Purgatory, and such like matters. Genebrard, who saith, that these Waldenses began, Anno 1170. or, as some other will, 1218. rehearsed out of Syluius these opinions of theirs; that Prayers for the dead, & Purgatory fire, are an invention of the Priests couetousnesse; that Holy Images are to bee defaced; that Confirmation and Extreme Vnction are no Sacraments; that Auricular Confession is a trifling thing. He who list, may see a great many more of their positions agreeing with the doctrine which we teach: which may well also be gathered from the Iesuities themselves. For that is the cause that Bellermine ioyneth these together as Hereticks; the Berengarians, the Petrobrusians, the Waldenses, the Albingenses, the Wickleuists, the Hussites, the Lutherans, &c. And Lewes Richcome, another of that Society, in his defence of the Masse against the Lord Plessis, saith, that The Ministers, for the confirming of their figuratiue sense in *This is my body*, haue
none

Catal. sessium
veritatis. l. 15.
In Prefat. ge-
neral. Contro-
uers.

L. 1. c. 19.

none for their Doctors, for their Antients, for their Fathers, but *Berengarius*, *Zuinglius*, *Caluin*, *Carolaſtadius*, *Wickliffe*; the *Albingenſes*, the *Waldenſes*. Theſe *Waldenſes* then and *Albingenſes* are ours, by the confeſſion of our *Aduerſaries*; and of theſe long agoe there were no ſmall company. For, as *Dn Haillan*, in the liſe of *Philip* the Third, King of *France*, ſpeaketh; being driuen from *Lyons* in *France*, they withdrew themſelues into *Lombardy*: where they ſo multiplied, that their doctrine began to ſpread through *Italy*, and came as farre as *Sicily*. As the ſame Author writeth, *Philippus Auguſtus* came to his Kingdome, Anno 1180. which is now more the foure hundred yeeres ſince: and in his time it was, that the *Albingenſes* did ſo increaſe in *France*, that the Pope and Princes abioyning were afraid of their number. Hee who readeth the Story of them, ſhall ſee that they are reported to haue held many groſſe, wicked, and abſurd opinions mingled with

Hiſt. Lu.

L. 9.

with their true Doctrine. But *Du Haillan* the best & iudicious Chroni-
 cler of *France*, and no partiall witnesse
 in our behalfe (since his profession
 touching Religion, was such, that hee
 was imployed to write that story by
 King *Henry* the third), had not so little
 wit, but that he perceiued those impu-
 tations to be laid on them in odium,
 and of purpose to procure their defa-
 mation. See how wisely hee speaketh
 truth and his conscience; and yet so
 coucheth it, that his fellowes might
 not be iustly offended at his words.
Although, saith hee, *these albingenses*
 had euill opinions, yet so it is, that these
 did not stir vp the hate of the Pope and of
 great Princes against them so much, as
 their libertie of speech did, wherewith they
 vsed to blame the vices and dissolutnesse
 of the said Princes and of the Clergie, yea,
 to tax the vices and actions of the Popes.
 This was the principall point which
 brought them into vniuersall hatred, and
 which charged them with more euill opi-
 ons then they had. Now first, that they
 were

L. 10.

were not men infamous, either for their vile opinions or filthy conuerſation; and ſecondly, that they were not onely baſe and poore people, it is euident by this, that ſo many noble and worthy men tooke part with them, yea, to the aduenturing of their liues in their company, and for their be-halfe; as the Counts or Earles of *Tholouſe*, of *Coninges*, of *Bigorr*, of *Car-main*, yea, the King of *Arragon*. And when *Raymund*, the Earle of *Tholouſe*, was for his beliefe excommunicated by the Pope, and a Croiſado was proclaimed againſt him and the *Albingeſes*, as if they had beene Saracens or Infidels, not onely the Counties of *Forx* and *Coninges* came with all their ſtrength to aſſiſt *Raymund*, but *Alphonſus*, the King of *Arragon*, came in his owne perſon to his ſuccour, as being his kinſman and his friend. And when all theſe were met together the report is, ſaith *Du Haillan*, that the Armie of theſe Hereticks did conſiſt of about the number of one hundred thouſand fighting

ſaid

men. These things being thus discovered by men of your owne part; be ashamed, you Papists, and blush to spread among your simple and credulous Followers, that neuer men did as we doe, nor beleueed as wee beleuee, before *Luther's* time; but that all Christendome formerly liked of the papisticall doctrine and proceedings. But because you shall heare one testimony further touching these *Albigenes* and *Waldenses*, how honest and truely religious they were, I will cite what one *Rainerius*, a man who did hate them, & was (as it is supposed) an Inquisitor against them, reported concerning them, now 300 yeers ago, or there about. Thus then, among much other matter, he saith of them: There were many *Seets* of *Hereticks* long agoe: among all which *Seets* that are or were, there is not one more pernicious to the Church of God, then that of the poore men of *Lyons*, for three causes. First, because it is of longer continuance: some say, that it hath endured from the time of *Syluester*:

Rainerius contra PPalesenses
Cap. 4.

Inter omnes has
sectas, quae ad-
huc sunt, vel fue-
runt, non est per-
niciosior Eccle-
siae quam Leo-
nistarum. Et hoc
tribus de causis.
Prima est quia

ueller : others say, that from the time of the Apostles. The second is, because it is more generall : for, there is almost no Land into which this Sect doth not creepe. The third, that whereas all other, by the immensity of their blasphemies against God, doe make men abhorre them; this of the Lyncists, hauing a great shew of godlinesse, because they doe liue iustly before men, and doe beleue all things well of God, and all the Articles which are contained in the Creed, onely the Church of Rome they doe blaspheme and hate : which the multitude is easie to beleue. And as Sampson's Foxes had their faces seuerall waies, but their tailes tied one to another : so Hereticks are diuers in Sects amongst themselves, but in the impugning of the Church they are united. There can hardly be found a more honourable testimony out of the mouth or penne of a bitter & bloudy Aduersary as he was, who wrote this & much more concerning those good seruants of God. We shall not neede to ascend any higher, since hee giueth witnes of the antiquity of

est diuini or.
Aliqui enim di-
cunt quod du-
rantis a tempo-
re Syluestri. ali-
qua a tempore
Apostolorum. Se-
cunda, quia est
generalior, fere
enim nulla est
terra, in qua hec
secta non sit. Ter-
tia, quia cum
omnes alie secte
immanitate blas-
phemiarum in-
deum, audienti-
bus horrorem in-
citant; hec
scilicet. Leonista-
rum magnam
habet speciem
pietatis; eo quod
coram homini-
bus iuste uuant
et bene omnia
de deo credant,
et omnes articu-
los qui in symbo-
lo continentur;
solummodo Ro-
manam Ecclesi-
am blasphemant
et clerum &c.

Mat. Paris in
Galil. conquest.

Contin. hist. de
gestis Anglor.
lib. 3. cap. 7.

Malm. lib. 2.

their profession long before his time: which other wise to make plain, is as easie, as to deliuer that which hitherto I haue spoken. And it is not to bee conceited, that *Petrus Waldo* (of whom the Waldenses tooke their name at *Lyons*) had his doctrine from no body, but that of himselfe he attained to his owne knowledge, since he was not deeply learned. *Berengarius* indeede was onely called in question for denying Transubstantiation in the Sacrament; but it may well bee thought, that in something else he dissented from the Church of *Rome*: and albeit by his owne weaknes, and the importunity of the Clergie, he yeelded once or twice to recant and abiure the true doctrine which hee held, yet hee had many schollers, who by his example would not bee driuen from the right beleefe which they had apprehended. These scholars were in *France* in great numbers, and in diuers other lands: and *Genebrard* cannot conceale it, but that about the yeer of our Lord

1088, *Basilius* the Monk did set on foot again the errour of *Berengarius*. And might not the Doctrine of both these bee sucked from *Bertram*, who wrote so learnedly and so directly out of the Scriptures and Fathers against the reall presence & Transubstantiation, that the *Index expurgatorius* cannot tel what to make of him? But the Bishop of *Eureux*, ynder the name of *Henry Constable*, tearmeth him The great fore-runner of all the Sacramentaries: and *Richcome* the Iesuit disclaimeth him plaine'y as a Sacramentary Heretick. Then *Caluin* and *Zuinglius* were not the first who gain-said transubstantiation. Before our ascending thus high, wee might tell you of *Saint Bernard*: whom although it is likely, at the first dash, you will challenge as your owne; yet, when you haue well aduised on him, you may let him goe again: for, albeit hee had his errours, which he sucked from the age wherein he liued, and we may not in all things subscribe to his Iudgement, but say of him

Clon. 1. 4.

Index in Berengarius resp. ad Dan. Tilen. fol. 1534.

La. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. declar. 1. 2.

De consider. ad
Eugen. l. 2, 3.

Ser. 2. in Cant.
ep. 190. de grat.
& lib arbitrio.
Ser. 1. de septem
misericordijs.

him, as commonly it is spoken, *Bernardus non vidit omnia*; yet wee finde in him *saniores partem*, a liberall profession of many good & sound points agreeable to the Gospell. Hee, for a fashion, acknowledgeth many matters to be in the Pope, and giueth him greater titles than any Papist can iustifie; but it is, by such insinuation, to win him more attention from *Eugenius*; and then, hauing procured liberty, or rather taken it to himself, he schooleth and lessoneth the Pope plainly; shewing, that he liked not of their ordinary courses, neither did hee repute him to haue that preeminence or prerogative which his Parasites did allow him. But, touching the matter of merit by good works, for iustification alone by Christ, of free-will, for certain assurance of saluation in the death and by the strength of our Saviour, & for disliking then the vile life of the Clergie, how cleer, how learned, how copious is hee! These things wee teach together with him; and notwithstanding

standing his other slips, we doubt not but his soule doth rest with the Lord God pardoning vnto him his errorrs and his ignorances; which hee being carried with the stream of that Time, did neuer discusse, but tooke them as they were deliuered to him, without scanning or examining. And to this good hope we are firmly induced by that Saying of Saint Paul, *Other Foundation can no man lay, but that which is laid, which is Iesus Christ: and if any man build on this Foundation, gold, silver, pretious stones, timber, hay or stubble, euerie mans worke shall be made manifest: for, the day shall declare it, because it shall bee reuealed by fire; and the fire shall try euery mans worke, what sort it is. If any mans worke that he hath built vpon, abide hee shall receiue wages: if any mans worke burne, he shall lose, but he shall be safe himselfe. He held the foundation of iustification onely by faith in Christ; and that our best deeds are but *via Regni, non causa regnandi*; the way to the Kingdome, not the cause of raigning: and for that*

1 Cor. 3. 11.

De grat. & li-
bero arbitrio.

that cause, we doubt not but his soule
is safe though his hay and stubble of
praying to Saints, and such other stuffe
as cannot indure the fire of the holy
Ghost's tryall, doe burne & consume.
And this is our iudgement touching
many other both before and after the
time of Saint Bernard; that, holding
Christ the Foundation aright, and
groaning vnder the heauy burthen of
humane traditions, satisfaction, and
other popish trash, they, by a generall
repentance from their errours and lap-
ses knowne and vnknowne, and by
an assured faith in their Saviour, did
finde fauour with the Lord. Such as
these were we hold to be God's good
seruants, to bee of the number of the
Elect; and *propter saniozem et meliorem*
partem, for their sounder and better
part to bee of that Church, whereof
We are to be members; of that body,
whereof (by the grace of Christ) we
are a portion.

58.11

And in this respect our settled and
resolved iudgement is, that when it is
asked

asked, Where our Church in former Ages was, we may, besides that which we haue formerly answered, truly say, that it was in *England*, in *France*, in *Spain*, in *Italy*, yea, in *Rome* it selfe: *Spiritus ubi uult spirat*, the holy Ghost breatheth where it pleateth: for who cannot conceiue by the writings of many in former Ages, or by such touches as others do giue concerning them, that diuers, who liued neereft the Whore of *Babylon*, did most detest her abomination; and, finding that the weaknes and impurity of her doctrine could not truely satisfie the hungry and thirsty soule, did, according to that knowledge which Christ out of his Word reuealed vnto them, seeke some means which was not ordinarily professed in that Time? And if it be asked, Who they were, and how they could lie hid from the world? It may truly be answered, that their case was like the case of them in the daies of *Elias*, who were not knowne to that State which would haue persecuted

N them.

John 3, 8.

1 Kings 19, 10.

them. Now, why should not wee thinke, but as God had his secret and inuisible company at that time, in that most Idolatrous Countrey: so, in the time of the deepest darknesse, hee had those which saw light; his Christian Children, among Antichrists Brood; such as embraced true Religion, among the superstitious? So that *Italy*, and *Rome*, and these Westerne parts, had some of Gods Saints in all Ages, who, like Sea-fish, most fresh in the salt water, and being remoued in their affections, though not in their persons, did with *Lot* vex their righteous soules in the midst of a spiritual *Sodom*, and kept themselues vnspotted of the world. And yet it is not to be taken, that we coarctate the Church within those Prouinces onely which looked toward the Sea of *Rome*; but know, that God had thousands of his Elect elsewhere. Christians haue been in *India*, euen by perpetuall discent, from the daies of the Apostles; and so in *Africa* among the Abissines, in infinite

2 Pet. 2. 8.

1 Sam. 1. 27.

Osorius l. 3. de
gestis Emanuel.
Li. 9. Dam. à
Goef. de morib.
Ethiopum.

finite and huge companies ; besides
such as haue continued in *armenia*,
Asia the lesser, *Egypt*, but especially
in the Greeke Church, which was
neuer so much as in shew extingui-
shed ; and from whom the Rullians
and Muscouites had their Faith. Our
Popish Lads would gladly shut all
these out of Christs Fold , because
they acknowledge not the Bishop of
Rome for their Vniuersall Pastor : but
wee should doe wrong to Almighty
God, to pinne his iudgement vpon
the Popes sleeue, and to offer to pull
from him so many ample Churches ;
whereas charity and common sence
might put vs in minde, that he might
there haue thousands throughout all
Ages. Looketo these places, yee Pa-
pists, and imagine, that if there had
beene none but these ; yet the words
of the Scripture, which in generality
speake of a Sponse, had beene true :
and Christ had there had his body on
earth , and the Church had not beene
ytterly extinguished, if neither we nor

the Synagogue of Rome had beene ex-
tant.

Sol. 22.

Apoc. 17, 18.

In Hen. 3

In 2.

But in as much as it cannot bee de-
nied, but that the prophesies concer-
ning Antichrist, doe most touch the
Westerne world, Rome being by the
holy Ghost evidently designed to bee
the seat of the Whore of Babylon, as al-
so because our Romish standard bea-
rers are more willing to talke of those
parts then of any other, I will once re-
turne againe to the Countreys neere
adioyning. Then, in some parts of
Christendome, how many men were
there in all ages, who loathed both
the Sea of Rome, and the whole cour-
ses of it, as the Israelites did loath the
Egyptians bondage? Mathew Paris
alone giueth as many notable experi-
ments that way, as relating the Acts
of the Emperour Fredericke, who put
out diuers declarations in derestation
of the Pope; and adding elsewhere,
further of his owne, that Pope Gregory
did absolute from the oath of fealty, all who
were bound vnto the Emperour; perswading
them,

them, that they should be faithfull in con-
 faithfulness, obedient in disobedience.
 But so much deserved the Romane Churches
 lewdnesse, which is to be execrated of
 all men, that the Popes authority did me-
 rit to be bearkned onto by few or none.
 He reporteth also of a certain Carthu-
 sian Monk at Cambridge, who cryed
 out against the Pope, and said, that
 Hee was an Heretick, and that the
 Churches were profaned; and of
 Robert Grossthead, Bishop of Lincolne,
 who was a man both holy and lear-
 ned in his time. This *Lincolniensis*,
 while he liued, had many combates
 with the Bishop of Rome, and openly
 resisted his barbarous tyranny in do-
 minceering so farre in *England*; as to
 enioyne prouision of the best Benefi-
 ces to be taken vp for Italian Boyes;
 which for a Prebend in his Church of
 Lincolne, hee would not yeeld vnto;
 and for that cause was by the Pope
 excommunicated. But when he was
 dying, he most bitterly inueighed a-
 gainst the Roman Bishop and the Ec-

ibid. 533.

Lincoln. Epif.

*Mathew Paris
in Hen. 3.*

fidem,

*Honaden in par
te 2,*

*Platin in Pas-
chal, 2, 158. 6.*

*Pop. Mass. in
Rom, 2,*

clesiasticall persons, as the most wicked men that did liue. In the same Author you may also finde the conceit which the most reuerend Arch-bishop of York, *Sewaldus*, had of them and their proceedings. What should I mention *Ioachim*, who said, that in his time Antichrist was already born, and ywas in the City of Rome? or that Bishop of Florence, who liued about the year 1100, and did vse to say, that Antichrist was then in the world? Which moued Pope *Paschalis* so much, as that he thought fit to enquire of him in a Counsell and did there castigate him for it. Notable in this kinde are the Contentions of *Philippus Pulcher*, the King of France and his whole Clergy, against *Boniface* the Eighth. I might ad to these, *Petrus de Brus*, and many other learned men, who laid the Axe to the very Root of Popery, and some in set Treatises oppugned one of their documents, and some assaulted other; but that the Writer of the *Catalogus testium*

stium veritatis, as it is lately enlarged;
 and Master Fox and Master Bale, and
 diuers other, haue largely handled
 this: to the reading of whose Books
 I doe referre them who in particular
 desire to bee more aduirtised in this
 behalfe. Now, if these things doe
 appeare much by their owne witnes,
 and by the confession of Papists
 themselues, also by such few Re-
 cords, as (by Gods providence so dis-
 posing) doe yet remaine; how many
 illustrious arguments might there
 haue beene of the Confession of our
 faith, if the Clergy and Magistracy of
 those darke times had not burned
 and suppressed all things which made
 against them, as I shewed before,
 touching the Books of *Iohn Wickles*
 & *Reinald Pecock* in Oxford? The Cler-
 gy in those dayes did almost rule all:
 and they had the custody of all Libra-
 ries, to ransack at their pleasure, or to
 put in and pull out: and they had
 power to search poore mens houses,
 and to destroy what was thought fit
 by

*In bibl. Eccle-
 sias in Catal.
 script. Brit.
 Libr. Humfr.
 Iesuitic. par.*

by them to bee destroyed. But God, who would not haue his truth vtterly burned or buried in ashes, suffered a remnant to remaine, yea, and that in England; albeit *Polydor Virgill*, with an Italian trick of his owne, did here consume and destroy many worthy and antient Monuments.

Sol. 23

Ration. 10.

By this time I may wel suppose, that some vehement Papist is euen ready to swell, with his belly full of exceptions against these things here said. And first he will begin & say, that we rake together, as the Ancestors and fore-runners of our faith, such as were notorious Heriticks; as *Wickles*, or *Hus*, or the Waldenses, men condemned by Popes or generall Counsell: and Heriticks, as *Campion* telleth vs, are the *dregges*, and the *bellows*, and the *fewel of hell*. These, as our Papists commonly say, are already fire-brands of hell and frying there in flames. It is no rare matter with the Synagogue of *Rome*, to pronounce such Sentences as these are. Our Rhemists, by their Con-
fistoricall

hifloriall or Imperiall Decree, haue defined, that *Caluin* and *Verone* are not onely Hereticks, but Reprobates, for writing so as they haue done, touching the Article of Predestination: Yea, they call Master *Beza*, a Reprobate also, although he were then aliue, and long after too, howsoeuer the Iesuites some few yeeres since, did, by a most ridiculous pamphlet or other newes, spread it in *France* and *Italy*, that hee was then dead, and that dying had recanted his Religion, and was returned to the Romish faith; which also *Geneua* did by his example. It is no newes with Iesuites to lye, and therefore Master *Beza* must beare with them; and so had he neede to doe with the *Rhemists* also, who got hastily into Gods Chaire, and there concluded him to bee a Reprobate. But indeed these good Christians before named, of whom many lost their liues for the maintenace of Gods truth, were Hereticks in such a manner, as Christ was said to be a blasphemers; who indeed

In Rom. 11.
31.

Anno 1598.

Vid. Epist. Beza
ad Sincl. in W.

Mat. 26. 65.



Acts 24. 14.

was both called so, and condemned to bee such a one, by the counsell of the high Priests, Scribes and Rulers of the Synagogue. We doe not belecue, that all those are Hereticks, whom your Papists will so call or account: for, you giue vs that name, which, maugre your malice, you shall neuer bee able to proue against vs. They are truly orthodox and right Catholiques, who teach nothing but that whereof they haue euident warrant out of the Word of God. And this wee haue, as hath beene oft shewed by men of our side, & in that question wee are ready at all times to iump with you, for any part or all the Doctrine wee professe. With Saint Paul therefore wee say, that, *After the way that you call heresie, so worship wee the God of our Fathers.* The same which you maliciously and presumptuously tearm schisme and heresie, is that, whereupon, vnder our blessed Sauour, wee rest our soules; and by the Confession thereof, wee hope to bee

bee saued in the day of the generall Iudgement. Do not you therefore take that for granted, which is so highly questioned betwixt vs and you; but rather, if you can proue our Profession to be hereticall, by Gods grace we shal not shrink at any of your biggest obiections.

Yea, but say you further, The Writers which make mention of these your Predecessors, doe brand them with the holding of some most grosse and damnable doctrine, which you your selues will not auouch. My answer is, that we our selues doe easily beleue so much: for, did malice, I pray you, euer say well? The Apostles were at more times, and in more places than one, charged with many accusations; which yet, in truth, were but calumniationes. The old Christians in the Primatiue Church were slandered, to vse incestuous company each with other, like *Oedipus*, and to eate vp mans flesh at the banquet of *Thyestes*; yea, their owne * seruants for

Self. 24

A 2s 16, 20.
and 17, 7.
2 Cor. 12, 16
Enscle. biff.
1, 4, 7.

* L. 5, 1.

100
Secret. xi. 20.
Theod. ecci. hist.
li. 30.

In foeticulo verit
expetend.

confes. v. v. alden

Of the Vigilantie
fear were induced to lay such matters
to their charge. *Athanasius* was accu-
sed to haue cut of ones hand : and a
harlot to his face would haue calum-
niated him to haue committed forni-
cation with her. This Practise was
neuer more liberally frequented, than
by the enemies of the Gospell in the
late dayes of Popery. You may re-
member what I cited before out of
Du Haillan, concerning matters falsely
obiected to the *Albingenses*. There is
extant an excusatory Oration of the
Waldenses ; wherein they say, that, for
that their faith which they were ready
to iustifie, they were condemned, iud-
ged, captiuated, and afflicted; and af-
terward that they were called Here-
ticks : but in their confession they
haue it directly ; *Of these criminations*
whereof wee are blamed oftentimes, we are
nothing at all guilty. The Pope and his
Chaplains were fell & furious against
them, because they did bite so nere :
and therefore, to disgrace them both
in present and to posterity, they held it

fit

fit; that by speech, preaching and writing, it should be divulgated, that they taught monstrous blasphemies; that by that meanes the credulous people might be preiudicate; and so not onely frightened from hearkning to them, but bee much the readier to ioyne in the prosecution of them to prison and to death. But what they indeed held, is declared before. When *Iohn Hus* was at the Councell of *Constance*, hee did openly call God to witnesse, that *Hee did neither preach nor teach those things which his Aduersaries did obiect against him, neither that they euer came into his minde.* Neither is it to be maruelled, that they did load his schollars with the like false accusations, when their malice was such towards them, as that they burnt many thousands of them in Barnes: which was done by the treachery of one *Mainardus*. In other places the Romanists haue still held the same course of slandering: which caused the Protestants to profess in the Diet at *Augusta*, that *Diuers*

opinions

*cohibens hislor.
Hussia. l. 2.
cum articulos.
illos nunquam
tenuerim quos
falsi testes contra
me deposuerunt.
sed contraria
sententiam docu-
erim. scripse-
rimque. et pro-
prie sententiam.*

1, 3.

*Sleiden com-
ment. l. 3.*

opinions were falsely reported up and
downe, which wrongfully were fathered on
them; and that those were not only estran-
ged from the holy Scriptures, but that they
were abhorrent even from common sense.
And is it not probable, that long since,
when much darknesse did couer the
face of the earth, that few had grace to
perceiue their dooings, and fewer had
authority to question their doctrine;
the Pope-holy Clergie, which hated
the true gospellers with all their harts,
would pay them with vile & odious
reports? when in this Age, wherein
God hath affoordeth more plentifull
meanes to discouer their false-hoods,
they doe dare, not onely in their Ser-
mons, or in their secreter whisperings,
but in their printed books, to pro-
claim abroad cōcerning vs, most false
and vngodly calumniationes and im-
putations; as, that wee doe teach all
loosenesse of life and libertinisme by
this our new Gospel; that we main-
taine, that *all sinnes are equall*, that we
hold it as a Maxime, that God is the
Author

Author of sinne; and whatsoeuer it
 pleaseth Master Campian and his Fel-
 lowes to inuent and deuise touching
 vs: whereas we vtterly disclaime these
 and the like positions, as execrable &
 vngodly, yea, that Mounti-bank, which
 once before I mentioned, hath not
 blushed to asseuere, that we so teach,
 as that by our doctrine the Protestants
 are bound in conscience, neuer to aske God
 forgiuenesse of their sinnes; and that They
 are bound in conscience to auoid all good
 workes; as also, that We make God the on-
 ly cause of sinnes; and hold, that God is
 worse than the diuell. So shamelesse
 was this fellow growne, that he nei-
 ther knoweth nor careth what hee
 saith: and yet many a poore Papist, a-
 bused and gulled by the diuels decei-
 uing instruments, doth swallow such
 Gudgeons, and runneth away with
 these things; being as verily perswa-
 ded of them, as that the gospell is true.
 Such a hand the seminary Priests haue
 ouer their disciples, that they may not
 read our Books, to see whether these
 obiectiones

Certaine Arti-
 cles or forci-
 ble reasons ar
 Antwerp, 1600

objections be true or no; neither may they heare ought to the contrary. Now, if they thus vse vs, who can speake for our selues, will any man maruell, that those who professed the Verity two or three hundred yeers since, doe taste of the malignant aspersions of those Times?

Self. 25.

of
the Rhemish

The Romanists, notwithstanding all this which hath beene said, do not yet so leaue vs; but once more further adde, that none of all those which hitherto haue been named, or can be named, but in some knowne, confessed, and vndoubted opinions, did vary from you: and therefore they & you may not bee saide to bee all of one Church. Our Masters of Rhemes doe think, that this lieth hardly vpon vs: and therefore thus vauntingly they vrge; that *They will not put the Protestants to proue, that there were 7000 of their Sect, when their new Elias, Luther began: but let them proue, that there were seuen, or any one, either then, or in all ages before him, that was in all points of his beliefe.*

La Rom. 11. 4.

lieſ. What they old Fathers taught, we
 may haue time heerafter to ſhew :but
 for other of later time , it is moſt eaſie
 to manifeſt that all thoſe whome be-
 fore I haue named , did generally, for
 all maine matters, teach the ſame that
 wee now doe teach. There is no Pa-
 piſt, who can truly and without ca-
 lumniating them, or faining things
 vpon them , demonſtrate, that in cau-
 ſes which touch the ſubſtance of faith,
 or the foundation of Chriſtian Religi-
 on, they did diſſent from vs. Hee that
 will try this, let him looke on the De-
 claration of *Walther Bruite* , which I
 before mentioned ; and let him read it
 ſet down by himſelf, and not reported
 by other. And what did that learned
 Lay-man deliuer there , which was
 not the belief of *Wickleſ* , and the reſt
 of the Engliſh , profeſſing the Goſpell
 in thoſe Times ? But if there bee , in
 ſome petty matters , yea , queſtions of
 ſome reaſonable moment , difference
 of opinion between them and vs, ſhal
 wee not therefore bee of the ſame

R

In Fox eccleſ
 Story.

*Divin. institut.
l. 7. c. 14.
Aug. Epist. 48.*

Ep. 106. c. 28.

*Conc. Carth.
in Cyprian.*

Church with them, or they with vs ?
Yes verily: for, otherwise many of the
ancient Fathers should not bee of the
Communion of Saints, or Catholick
Congregation, with those who came
after them, and amended their errors:
for, was not *Lactantius* spotted with
the Millenary infection ? and *Cyprian*
with the matter of re-baptizing ? Had
not *Austen* an opinion of the necessity
of the *Eucharist* to bee administred to
children ; and that infants, being dead
without Baptism, were not onely de-
prived of the fruition of heavenly
ioyes, but were damned to the pit of
hell, & to euerlasting torments ? And
what man, religiously affected, will
suspect, but that although *S. Cyprian*
and the other African Bishops assem-
bled in a Councell, did, concerning
the new baptizing of those who were
already baptized by Hereticks, deter-
mine cleane contrary to *Cornelius* and
the rest of the Italian Bishops, yet they
should not be of the same faith in ge-
nerall, and of the same holy Church
where-

whereof Cornelius was ? Saint *Austen* can thus write concerning *Cyprian* : *Whereas that holy man Cyprian (thinking otherwise of Baptisme then the matter was which was afterward handled, & with most diligent consideration established) did remaine in the Catholicke Vnity; both by the plentifulnesse of his charity, a recompence was made; and by the sickle of his suffering, there was a purging. In another place hee saith, The authority of Cyprian doth not terrifie me, but the humilitie of Cyprian doth refresh me. Hee meaneth, that if that worthy man had liued to haue seene more light in that argument, or to behold what the succeeding time had reuealed and concluded in that behalfe, hee would, in great humilitie and meeknes of heart, haue conformed himself, and yeelded vnto it: which may iustly seeme for a true defence of the Waldenses, Io. Wic-les, Iohn Hus, or any other seruant of God, who might seeme, in matters of small moment, to vary from vs.*

And thus I trust, that by this time

*The bapt. cont.
Donatist.
L. 1.*

L. 2.

3. 2. 26

it appeareth to euery one who will not wilfully cloze his eies, and stop his eares against an apparant truth, that God hath at all times had his Childre holding the verity of Christian Religion, and not approouing of the filthy Superstitions and sacrilegious Idolatries of the abominable Antichrist of Rome: So that it is a most fond collection, that either the Popish Cōuocation or Confusion are the right and yndoubted Spouse of Iesus Christ; or else, that for one thousand yeeres together there was no Church in the world. They doat much vpon themselves, and on the opinion of their beauty, who, in such intollerable deformities, doe predicate and magnifie their Synagogue, as the vnspotted wife & mysticall body of our most blessed Sauour. Truth it is, that, intending to blinde the ignorant, and to abule the simple, they laboured, by all externall pomp and shew, to giue to their hypocrisie & outward formality, a settled opinion of pietie & sanctitie: and
for

for that cause, there was no corner of the brain of man, or rather of men, in many Ages succeeding together, vn-sought, to procure glory to that which in it selfe was very vnglorious. Their care therefore was, to conuert the eies of all persons on their externall hue, which was maruellously adorned and granished to the sense with their Crosses set vp. or carried before some Prelates, with the triple Crowne of their Popes, in the red Hats of their Cardinals, the precious attire of some in their Churches, their prodigious apparel abroad, the diuers color'd Couls of their Monks, such ringing of Bells, such trimming of Images, and many more such sensible matters, as that neither the Iewes nor the Gentiles had the like. And among all this, if true Religiō in diuers were present, it is not to be maruelled at, if she were scant scene, or if no notice were taken of her, for her poore, and vntrimmed, or vngarnished hue, for her naked simplicity, & vnainted integrity. It was

*Prefat. catal.
testium veritat.*

Psal. 45. 13.

the commendation giuen to *Salomons* Beloued, by whom the Church is represented, that *the Kings daughter is all glorious within*; her beauty consisting of purity in faith, verity in doctrine, seuerenes in behauiour, innocency, patience, and such like spirituall complements. And these are as much contēned in others, by the Antichristian Rabble, as they are neglected in themselves: whereas their externall pomp, on the contrary side, is as much dispised by the Lord, as it is magnified in their fleshly and carnall imaginations. The Lord direct vs in his own waies, and call home such as wilfully, or by ignorance, haue gone astray; that at length they may bee reduced to the sheepfold of Christ Iesus: to whom, with his Father and the blessed Spirit, be praise for euermore. *Amen.*



FINIS.

